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B'NAI B'RITH MAGAZINE

Sophie Irene Loeb

July 4, 1876 January 18, 1929

THE NATIONAL JEWISH MONTHLY

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THE

B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XLIII FEBRUARY, 1929 NUMBER 5

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Jewish Calendar
5689

1929

Rosh Chodesh Shevat	Sat., Jan. 12
Chamisha Oser B'Shevat	Sat., Jan. 26
*Rosh Chodesh Adar (1)	Mon., Feb. 11
*Rosh Chodesh Adar (2)	Wed., Mar. 13
Fast of Esther	Mon., Mar. 25
Purim	Tues., Mar. 26
Rosh Chodesh Nissan	Thurs., Apr. 11
First Day of Pessach	Thurs., Apr. 25
Eighth Day of Pessach	Thurs., May 2
*Rosh Chodesh Iyar	Sat., May 11
Lag B'Omer	Tues., May 28
Rosh Chodesh Sivan	Sun., June 9
Shavuoth	Fri., June 14
	Sat., June 15
*Rosh Chodesh Tammuz	Tues., July 9
Fast of Tammuz	Thurs., July 25
Rosh Chodesh Ab	Wed., Aug. 7
Tisho B'Ab	Thurs., Aug. 15
*Rosh Chodesh Elul	Fri., Sept. 6

5690

Rosh Hashonah	Sat., Oct. 5
Fast of Gedalia	Mon., Oct. 7
Yom Kippur	Mon., Oct. 14
Succoth	Sat., Oct. 19
	Sun., Oct. 20
Shemini Azereth	Sat., Oct. 26
Simchas Torah	Sun., Oct. 27
*Rosh Chodesh Chesvan	Mon., Nov. 4
Rosh Chodesh Kislev	Tues., Dec. 3
First Day of Chanukah	Fri., Dec. 27

NOTE: Holidays begin in the evening preceding the dates designated.
*Rosh Chodesh also observed the previous day.

TABLE OF CONTENTS

	PAGE
Our Readers Have Their Say	154
Editorial Comment	155
A Cross-Section of Jewish Life	158
The Eastern Trip of the President	162
The Generations Are Passing—By Louis I. Newman	163
I Do Not Love Thee, Dr. Fell—By E. David Goitein	164
The Jew on the Stage and Screen—By William Z. Spiegelman	166
In the Public Eye	169
Among Our Contemporaries—By Edward E. Grusd	170
"Jewish Safed"—By L. V. Snowman	171
God's Chosen—By Max Robin	173
The Printed Page	176
Executive Committee Meets	178
News of the Lodges	180
Across the Seas	182
Humoresque	184

Among Our Contributors

Louis I. Newman is Rabbi of Temple Emanu-El, San Francisco, and a contributor to a number of periodicals, in addition to being the author of many books on different aspects and problems of Judaism.

E. David Goitein, an English barrister, is the author of a book of Jewish stories entitled, "Wonderful Tales of a Wonderful People." He is a frequent contributor to the B'NAI B'RITH MAGAZINE.

William Z. Spiegelman is editor of the Jewish Telegraphic Agency and has been editor of the *Jewish Daily Bulletin* since 1924. He is the translator of a number of German books.

L. V. Snowman is a physician practicing in London. He is on the staff of the London Jewish Hospital and of the Eastern Dispensary. Dr. Snowman has published the English translation of Bialik's poems.

With this issue, Edward E. Grusd, assistant editor of the B'NAI B'RITH MAGAZINE, begins a monthly review of contemporary magazines.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

Lessing Celebrations

Sir:

We thank you for the suggestion of commemorating the life of Gotthold Ephraim Lessing, and for the biographical sketch of him. We celebrated the 200th anniversary of his birth with an appropriate ceremony at the regular meeting of our lodge on January 17, 1929. In compliance with your suggestion, this was an open meeting to which the ladies and children of the Jewish community were invited.

Harry Kleiman, Secretary.
Bluefield Lodge No. 967, Bluefield, W. Va.

Sir:

Agreeable with your request and following the suggestion of Rabbi Ferdinand M. Isserman of Toronto, I am pleased to advise you that Indianapolis Lodge No. 58 has appropriately commemorated the 200th anniversary of the birth of Gotthold Ephraim Lessing.

Charles J. Karabell, Secretary.
Indianapolis Lodge No. 58.

Many letters of which these are examples have been received, testifying that the celebration of Lessing's anniversary was generally observed by B'nai B'rith Lodges throughout the country.—Ed.

Purim Plays

Sir:

We are planning on sponsoring a Purim Play and would appreciate it if you can furnish us with a copy of a good play for this occasion and any other information concerning it.

M. Rudman.
Rock Island (Ill.) Lodge, I. O. B. B.

Some excellent Purim plays are contained in "Jewish Festivals in the Religious School," by Elma E. Levinger, published by the Union of American Hebrew Congregations, Merchants Bldg., Cincinnati, Ohio. The book contains three plays by Mrs. Levinger, and the following bibliography:

"Miriam's Purim Play," by Ruth Levi Wolf; "The Purim Basket," by Emily Goldsmith Gerson; "Esther, The Queen," by Leon H. Elmaleh; "Esther, The Jewish Queen," by Edward M. Chapman; "Haman's Conspiracy," by Henry Woolf; and "Esther, Queen of Persia," by Janie Jacobson, all published by Bloch Publishing Co., 31 W. 31st St., New York City; and "Casting of Lots," by Abraham Burstein; "The Purim Players," by Samuel S. Grossman; and "A Dream of Purim," by Abraham Burstein, published by Young Judea, 114 Fifth Ave., New York City.—Ed.

Jewish Farmers' Publications

Sir:

In the December, 1927, B'NAI B'RITH MAGAZINE, under "Miscellaneous," it is stated that there are English publications of Jewish farmers. Can you supply me with the names and addresses of these?

Joseph Harris.
3529 Burleigh St., Milwaukee, Wis.

The note referred to the publication of the Council of Jewish Women. Address Miss A. C. Brenner, National Council of Jewish Women, 2109 Broadway, New York City, where a copy is probably obtainable. Additional information may be obtained from the publication of the Jewish Agricultural Society, 301 E. 14th St., New York City.—Ed.

A Customer

Sir:

I was greatly impressed with M. Y. Ben-Gavriel's article, "Jerusalem Carpets," in the December number of the B'nai B'rith Magazine. As I happen to need some carpets, I was wondering if Mr. Ben-Gavriel could have the factory send me a price list, and a design book of the kind of carpets they make. I would rather help my brethren along than buy from others.

L. M. Hecht.
426 Union St., Nashville, Tenn.

Mr. Ben-Gavriel's address is P. O. Box 684, Jerusalem, Palestine.—Ed.

Jewish Calendar

Sir:

I wish to inquire as to where I can obtain a Jewish calendar, English translation, for the year 5689-5690, similar to the one published in the B'NAI B'RITH MAGAZINE, February, 1928, issue.

A. Pashen.
703 Oak Hill Ave., Hagerstown, Md.

There is no translation published in English of the *Kunstkalender*, reproductions of photos of which appeared in the November, 1927, and January, 1928, numbers of the Magazine, which is probably the one referred to. The calendar in German, however, may be obtained from the Bloch Publishing Co., 31 W. 31st St., New York City.—Ed.

Sunday School Lessons

Sir:

I have been asked whether your office, sometime in the near past, did not issue a series of Sunday School lessons for children of various ages. If it has, will you kindly send me such a series at once, together with other data useful in furthering such a worthy work. If your office cannot do this, will you be good enough to ascertain for me where and from whom same could be procured?

Edward A. Zeisler,
Asst. Executive Secretary.
District Grand Lodge No. 4, San Francisco.

This office is not engaged in the work referred to, but the material desired can be obtained by addressing the Extension Department of the Union of American Hebrew Congregations, Merchants Building, Cincinnati, O., or by writing to the United Synagogue of America, 531 W. 123rd St., New York City.—Ed.

Commends Urva Porah

Sir:

Urva Porah's portrayal of Santa Claus replacing Elijah in some Jewish homes is very true to life today. Jews who think of the beautiful Jewish tradition of performing a Seder or the kindling of the Chanukah lights as too burdensome and mere superstitious myths undeserving of observation will, under the pretense of trying to please their Gentile neighbors, bring the Santa Claus myth to their homes and implant that strange superstition in their children's minds.

The fair-minded Gentile does not expect his fellow Jew to put up a Christmas tree any more than the Jew expects him to observe a Seder. The real way to show consideration of one's neighbor on such occasions is to extend him greetings, not to join him in believing what he believes.

I think something ought to be done to curb that Santa Claus evil among our people before it is made to settle too strongly on the plastic mind of our youth—even if we have to go so far as to have Elijah come on Chanukah instead of Passover, or have him come on both occasions and bring something to the kiddies, too.

Ben Farbstein.
Joseph Lodge, Los Angeles, Calif.

Learns From Magazine

Sir:

I must confess that hitherto I was unaware:

That the voyages of Columbus and de Gama were financed by Jews.

That a Jew contributed heavily to the colonial war chest.

That Jewish bankers financed some of the greatest industrial enterprises.

That a Jewish concern has issued "more good investments and fewer bad ones than any other firm."

I am glad you included "Pillars of Enterprise" in your November issue. I also enjoyed Samuel S. Cohon's "Birth of Israel." The B'NAI B'RITH MAGAZINE is a splendid "little" magazine. Why not enlarge and make it a splendid "big" magazine?

New York City. Hyman Goldstein.

Editorial Comment

A Noble Woman Passes

WHAT then is it to be a Jew? We are forever concerned with the nature of our identity. And seldom do Jews meet but they debate with one another the question, "What are we?" And the question never is answered to the satisfaction of every one, and the debate is adjourned to the next meeting.

If we were attempting to answer the question we might do it by pointing to an example.

"Well," we would say, "there was Sophie Irene Loeb of New York who died last month. She was not the most conforming of Jews, but she had the flaming spirit of prophets that burned to consume social wrong. Lifting the banner of her ideals she stood embattled for social justice through many years. She took to herself many burdens. She cried out against the slums of New York and was the champion of laws for the succor of those who lived in them. She was concerned with laws for the protection of women in industry and of homeless children."

To these labors she brought an idealism and a fervor that were her Jewish inheritance. And if you ask, 'What is it to be a Jew?' it may be answered, 'To be a Jew is to be the heir of noblest idealism. To be a Jew is to serve this idealism for the common good, courageously, unstintingly, untiringly.' Sophie Irene Loeb was great among us.

Her resplendent memory was honored in a funeral service in the Free Synagogue and tributes were offered by the Lieutenant Governor of New York, Herbert Lehman; the Mayor of New York, James J. Walker, and by Rabbi Stephen Wise.

* * *

Judaism Meets the Challenge!

WE CALL Judaism a tree of life. Like any living tree it must grow. It decays only when growth ceases. It draws its life from the life of the soil in which it stands. Its roots reach into the deep soil of the past, but they also must take nourishment from the newer deposits of modern life. The tree can not be nurtured alone in the sub-soil of the past.

From time to time our tree has been pruned and trimmed that it might accommodate itself to the surroundings of new times. So we have Reform, and even Orthodoxy is not the Orthodoxy of five hundred years ago, and we have shades of Orthodoxy.

Our tree is now accommodating itself to the changes in the modern world. If the professors of some religions stand panic-stricken in the presence of new social and religious challenges, we say:

"We are not afraid. We will accept what is good of new life, for religion draws its sustenance from the common life. Judaism will not stand away from modern currents but will go with them if they are good; it will resist them bravely if they are bad. It will accept the truths of science, seeing the hand of God at work in law and order and not in magic. "Judaism has nothing to fear in a rational world, being, as it always has been, a rational religion."

The willingness of Judaism to meet the challenge of the times is made evident in some of the matters discussed in the convention of the Union of American Hebrew Congregation in San Francisco this month:

"Judaism and the Modern World" by Dr. Julian Morganstern, president of the Hebrew Union College.

"Judaism and the Physical Universe as Conceived by Modern Science" by Dr. Max Radin of the University of California.

"How Does Judaism Conceive the Nature and Claims of the Social Order?" by Dr. Abraham Cronbach of the Hebrew Union College.

"Modern Jewish Contributions Toward Social Betterment" by Samuel A. Goldsmith, Executive Director of the Bureau of Jewish Social Research, New York.

"Judaism and the Implications of the New Psychological Conception of Man" by Rabbi James G. Heller.

"Judaism and the Youth of Today" by Rabbi Edward N. Calisch.

"Can Judaism Survive in the Modern World?" by Rabbi Louis Witt.

* * *

A Friend of the Jews

WALTER HURT of Chicago, wrote a book "Truth About the Jews." He was a Christian who dedicated the larger part of his life to a crusade against bigotry and prejudice. Bigotry and prejudice can not live in light and his book was light that he left behind for the guidance of mankind stumbling.

He was an intimate of the late Rabbi Isaac M. Wise who was the inspiration of his work. For his writings he never accepted compensation since he regarded his crusade as a moral duty for which no pay was due.

In the performance of this duty, he incurred enmities for he was flying in the face of popular prejudices. There is nothing that people cherish so much as their prejudices and have little use for the one who would take prejudice from them.

His book is a study of the psychology of individual and class hatred and suggests remedies.

It was last month that Walter Hurt died and may it be said of him, He was a Friend.

* * *

The Broad-Minded Mr. Henderson

CHARLES M. HENDERSON was a Roman Catholic of Toronto. Respecting all beliefs, he regarded religions as good ways of life, and found no fault with any one who followed another way than his own. Indeed, he required only that every man be faithful to his own way.

He was willing even to give aid and comfort to the synagogue and the Protestant church since both were concerned with the business of improving parts of mankind.

So that, after his death, there was found in his will a superlative expression of tolerance. He had left $18,000 to the archbishop of Toronto for the good and glory of the Catholic church.

To the Salvation Army he left $18,000 for the furtherance of religious work founded on Protestantism.

And to the Holy Blossom Synagogue he bequeathed $18,000 for the spread of Judaism among Jews.

A Great Servant of Mankind

HE CAME from Central Europe to the East Side when he was six years old, with his parents. They were Orthodox Jews and his father became a grocer and though little enough were his profits, he resolved that his son Joseph must be endowed with a higher education. After the manner of many Jewish families, one of the children had to be a doctor, another a lawyer, and yet another a professor or rabbi.

It was determined that Joseph Goldberger should be a mining engineer. It was a time when America was discovering new mineral resources and mining seemed to offer a great and prosperous career. The riches of the earth were overflowing, and to what wealth might not a bright young mining engineer attain?

But instead Joseph Goldberger went to medicine. And when he had graduated he did not enter permanently the field of the practitioner, which is often most profitable. It seems that Joseph Goldberger had unconventional ideas on the matter of success. Success had nothing to do with money, so far as he was concerned.

After two years in the practice of medicine, he entered the United States Public Health Service in which able men work for salaries which are meager compared with what a doctor may earn in private practice. Joseph Goldberger became an assistant surgeon in the Public Health Service.

His work was in laboratories in which he sought the causes of disease, and from time to time he contributed new light on this disease and that. In 1914 the service sent him south to look into pellagra, which was killing many, and found the cause of and cure for this great scourge. This was his magnum opus.

For fourteen years he was at this task and he was still engaged at it—for there was still much to be learned—when he was attacked by a disease that took his life last month. He had given all his adult years to the service of mankind, had surrendered ambition for material success, and in the end gave also his life to his work, for the disease that killed him is traced to his experiments in the laboratory.

His death was reported as a casual event in the day's news. About the same time the newspapers were filling their columns with reports of the death and burial of a boxing promoter.

* * *

A Convert of Judaism

PETER J. WALTER, an artist of New York, born a Roman Catholic, has embraced Judaism. Seventeen years ago he married a Jewish woman. They have two children who have been reared in the Jewish faith.

"In spirit I have been a Jew for the past 17 years," Mr. Walter said. "I embraced Judaism out of conviction."

Thus Judaism welcomes converts. It does not seek them, knowing it has much to do to persuade many Jews to be Jewish. It has nothing to offer save a body of ideals. Indeed, whoever embraces Judaism assumes along with it certain social handicaps and brings upon himself certain prejudice. There is not one material advantage in being a Jew and the material disadvantages are many.

Mr. Walter takes to himself burdens. Other people are obliged to be concerned only with the well-being of their neighbors, but as a Jew Mr. Walter will have brethren to worry about all over the far-flung earth. There is a Jew in Poland who is hungry and calls for help; this is his brother. There is a Jew in Southern Russia who needs assistance to build a new life on the steppes; this is his brother. There is a Jew in Palestine wanting help to make the desert fruitful; this is his brother.

Other people carry only their own sorrows; as a Jew Mr. Walter will carry the sorrows of a people.

* * *

And so the Jew Moves

IN the city of Pittsburgh there is the Hill district. Here Jews, coming from Europe, settled to build new lives. There were non-Jews in the same neighborhood who had lived there all their days and their fathers before them, and their children after them.

The Jew's eyes were over the Hill where there was a better life to be enjoyed and grass grew and where the children would have broad spaces in which to play.

His labor and his saving were to that end. The children were growing up and the girls especially wanted a nice place with rooms of their own. They desired a piano and there was no room in the old quarters for an instrument so large. His wife wanted a laundry for there was no living in the house on the days she had to do the washing in the kitchen.

Such were the aspirations of these Jews and one day a house with a laundry and rooms for the girls and a place for a piano was bought in the East End. And after them other Jews went over the Hill following the same dream until now, a survey shows, the Hill district will have no Jews within ten years.

This movement of Jews toward social betterment is seen in all the large cities of the land, and wherever he goes the Jew moves in groups, establishing new Jewish communities in better environments.

* * *

A Memory 2,000 Years Old

ONCE upon a time a group of old men in a village exchanged notes to determine which had the longest memory.

And one said: "My memory runs back 60 years and I remember that as a child of four I was taken by my father to a fair. What I saw there is still very clear in my mind."

And another said: "Seventy years ago when I was three years old I fell from a wagon. I remember the incident most distinctly."

And another said: "Eighty years ago when I was three years old, my father lifted me to the back of a horse and I remember that to this day."

The fourth, a Jew, said: "My memory goes back some 2,000 years. Our Temple in Jerusalem was destroyed and my people were scattered over the earth among strangers, but the Temple was never forgotten. Wherever my people were permitted to stop they built synagogues with the altar to the east, so that when they prayed their eyes might look in the direction of

the Temple. And in the prayers of the morning they asked God to look into their hearts and consider their willingness, as if it were in fact a sacrifice at the Temple altar. And though they had much to trouble them, they never forgot and in my time still remember it, and once a year I fast for the desolation of the Temple. Such is the length of my memory, my friends; such is the memory of the Jew."

The memory of the Jew is indeed one of the amazing facts of human history. Our most vivid memories are thousands of years old. We remember the time we were delivered from Egypt; we remember the time we were saved from Haman; we remember the time the Maccabeans saved Judaism.

Perhaps in the mystic maze of our existence we have survived because we have had this thread of memory to keep us from getting lost.

* * *

To the Memory of Nikolai Nikolaievitch

ANOTHER of the unhappy line of the Romanoffs has passed from earth—Nikolai Nikolaievitch, the former grand duke, cousin of the czar, claimant to the throne.

He commanded the Russian armies in the war and was called accursed by the thousands of Jews he drove out of their homes in western Russia and exiled to Siberia and other parts of the empire.

The surviving Romanoffs have been scattered over the earth and one is lecturing for a living in America and another has been taken into a New York broker's office for the doubtful prestige that his name may give it, and others still are living in genteel poverty in various European capitals, hoping for a turn of fortune.

And strangely enough it is: Only Americans are left to yield them reverence, and the ex-Grand Duke Alexander, traveling from city to city to make speeches, is overwhelmed by a gushing society, bowing and scraping before the shadow of royalty.

* * *

The Auto Comes to Sinai

FORTY years the Children of Israel wandered in the desert wilderness between Egypt and Palestine. And great was their travail, what with the hot sands, and what with the lack of water, and what with the scarcity of food.

"And the people murmured against Moses, saying, 'What shall we drink?' "

And the Children of Israel said, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth to the wilderness to kill this whole assembly with hunger."

They left a trail of suffering memorable in the histories of peoples, memorable even for Jews whose whole history is a suffering. And now over this melancholy trail, swift automobiles soon will ply their way between Egypt and Palestine, and in a few days a Jew from Egypt will negotiate the desert which took his forefathers forty years to conquer.

Since roads cannot be built on the shifting sands of the desert, rails will be laid and upon these the automobiles will travel from *Mizraim* to the land of Canaan.

The Birthday of Moses

IT HAS been calculated by Professor Henry Spooner of London that this year 1929 marks the 3500th anniversary of the birth of Moses.

Moses stands as a majestic symbol of civilization. In him is personified the first rebellion against slavery and the first assertion of the rights of man. The Exodus must be counted the first landmark in the upward struggle of mankind.

In him is embodied the conception of freedom under law. If law had been an instrument for the comfort of despots, from Moses sprang the conception of law as a protection for the good of common men, for the enjoyment of freedom for all.

It guarded the weak against the powerful and provided for every man his just due, and man has not since devised a code of conduct more complete and all-embracing than that digested in the Ten Commandments. From time to time an "intellectual" arises to say that the Ten Commandments are a tribal, Hebraic code scarcely fitted to the problems of modern life.

But the commandment "Thou shalt not steal" applies as well to the plundering of special privilege in our modern life as it did to the petty pilfering in the camp in the Sinai wilderness. The commandment "Thou shalt not kill" applies as well to the mass-killing of modern warfare as to the killing by the nomad who slew his neighbor with a stone. The commandment "Thou shalt worship no other God before me" applies equally as much to the worshippers of wealth and social prestige and pleasure in our time as it did to the worshipper of the wooden image in the desert.

* * *

The Right to Proselytize

DR. ISRAEL GOLDSTEIN of New York protested. He asked the Home Missions Council to stop conversion activities among the Jews. The Council reaffirmed its belief in "the right to spread the gospel of Christ among all people."

To be sure, this right is not to be denied, for it has to do with the right of free speech and religious liberty. But we remember what a liberal Christian said:

"Ah yes, let us convert the Jews. But we have so much to do in our own house first. We have still to learn the ethical teachings of our prophet and to live by them. We have not yet learned the Sermon on the Mount on the way of life for us. There are still millions upon millions who profess Christianity and do not know what it means to practice it. War and social injustice and crime are challenges to Christianity which we have not yet begun to meet.

"Yes, let us convert the Jews, but not until every one in our own house has been converted to the practice of Christianity, until the teaching of the Nazarene is dominant in all the hearts of our own people, until war is no more and crime has been reduced to a rarity and justice reigns. Then we may think of converting the Jews.

"Until then I imagine the Jews will get along pretty well with their own religion, as they have been doing these thousands of years."

A Cross-Section of Jewish Life

THE Council of People's Commissars in Soviet Russia has appropriated 300,000 roubles to establish courses of instruction for unemployed Jewish workers. Most of the latter are to be found in Western Russia, and that's where the schools will be.

* * *

CHALUZIM, those courageous pioneers who leave their fatherlands and journey to Palestine to till the soil, are once more leaving Poland for the Holy Land, after an interruption of three years. Two hundred left in January, and 100 more are scheduled to follow shortly.

* * *

THE Hebrew language arises in the Far East. The first Hebrew high school in the Orient has been established at Harbin, China, under the auspices of the Jewish community. All subjects, from Ancient History to Zoology, will be taught in Hebrew.

* * *

UNDAUNTED by difficulties encountered during the past year, A. Merezhin, Russian Communist leader, has announced that he will continue to do all in his power to carry on the work of settling Jewish transmigrants in the province of Bira-Bidjan, in far eastern Russia. He aims to create there a "Jewish land" within the Union of Socialist Soviet Republics.

* * *

CERTAIN eminent citizens of Lithuania, desirous of showing to the world that they are not to be outstripped in 100% patriotism by the American Ku Klux Klan, have organized a similar society of their own, "The Iron Wolf." This organization, the purpose of which seems to be terrorization and destruction of the Jews, is unrecognized officially, but is said to receive unofficial support of the government.

* * *

THE B'nai B'rith United Synagogue Welfare Committee of England is now working with the Inter-University Jewish Federation, which comprises 13 university societies of Jewish students. Together they aim to provide voluntary workers for boys' and girls' clubs, charitable institutions, school care and after-care committees, and free religious holiday services.

Scene in front of the election hall in Tel Aviv during municipal elections, at which M. Dizengoff, one of the founders of the city and a former mayor, was elected mayor once more. He succeeds David Bloch, who is at present in this country.

ONE result of the Jewish workers' protest in Petach Tikvah last month is the appointment of a committee by the National Council of Palestine Jews to establish better relations between capital and labor.

* * *

ENCOURAGING proof that education sometimes results in a hatred for bigotry is seen in a students' conference at Bierville, France, recently. Of the 48 delegates present, 25 were non-Jews, and the entire group decided to lay before the League of Nations Institute for Intellectual Co-operation new ways and means of combating anti-Semitism in European universities. The Institute will meet in Geneva in April.

* * *

NOW that the Jugo-Slavs have demonstrated their love of freedom and democracy by voluntarily rejecting a republican form of government and setting back a king upon the throne, Serbian Jews were temporarily fearful for their institutions. This fear was allayed, however, when government officials explained that their decree dissolving all parties and associations of a national and religious character did not apply to the Jews, who had held themselves aloof from the internal party strife in the country.

* * *

AROUND the historic Wright biplane in South Kensington Museum, London, a distinguished company of British scientists paid tribute to the memory of Otto Lilienthal, the Jew who was one of the pioneers of aviation. Lilienthal, born in Germany in 1848, was killed while gliding in his machine in 1896.

WITH the Jewish population of Bessarabia facing starvation because of unemployment and famine, the Roumanian lodges of B'nai B'rith have organized an all-Roumanian Jewish relief committee. The committee is now driving hard for funds, and has issued an appeal for contributions. In all principal centers meetings are being held. The I. O. B. B. lodge at Czernowitz is credited with having initiated this movement.

* * *

"THE best High Commissioner England has ever sent to Palestine" is how the Jews there describe Sir John Chancellor, after a two months' trial. One of his first steps was to reduce the tariff. He also takes an unusually deep interest in all other affairs of the country, it is said.

* * *

WHILE Nathan Straus was celebrating his 81st birthday in New York on January 31, the Rev. John Haynes Holmes, of the Community Church of New York, was in Jerusalem as Mr. Straus's guest, dedicating the Nathan and Linda Straus Health Center. Rev. Holmes's three sermons on "Judaism and Christianity" are considered so meritorious by Mr. Straus that he asked the author of them to go to Palestine at his expense, to officiate at the dedication of the Center named for him and Mrs. Straus.

Nathan Straus, prominent Ben B'rith, presents Rev. John Haynes Holmes with a letter of introduction to Palestine officials.

ROUMANIAN Jews in this country have confidence in the good will toward Jews of the new government in their native land. Juliu Maniu, leader of the National Peasant Party, has often expressed these sentiments. So a resolution of confidence was adopted at the annual convention of the United Roumanian Jews of America, which met in New York.

* * *

THE Hebrew University in Jerusalem, which up to this time has been purely a place for research and graduate work, has now begun an undergraduate department in their Faculty of Humanities, or College of Arts. Hebrew Literature, Medieval and Modern, Palestinology, and Arabic studies will be major subjects in a four-year course leading to a degree.

* * *

A DOCUMENT was recently signed by the American Society for Jewish Farm Settlements in Russia, Inc., providing for the continuance of Jewish agricultural land settlement work in Russia. Signature of the Soviet authorities will make the document binding, and this will be forthcoming soon.

* * *

THE press of Washington, D. C., warmly applauded the Bar Association of the District of Columbia when it elected as its president Major Julius I. Peyser, former President of District Grand Lodge No. 5, I. O. B. B. Major Peyser, who is a native Washingtonian, has been practising law in that city for 30 years.

* * *

FIVE charitable institutions in New York are beneficiaries of a fund of $2,500,000, to be known as the Laura Spelman Rockefeller Memorial Fund. One of them is the Henry Street Settlement.

* * *

REGULATIONS for embalming, adopted in several states both here and in Canada, are in direct violation of the prescriptions of the Jewish religion, according to the Union of Orthodox Rabbis in the United States and Canada, which will take steps to bring about an amendment to the regulations.

* * *

"SERVING in the upbuilding of a Jewish Palestine by American Jewish students, and of creating a rich, cultural Jewish life there, seem to me to be eminently worth-while," said James Waterman Wise when he learned of his appointment as Director of Avukah, American Student Zionist Federation.

BRAZIL now has its first temple. The cornerstone was laid recently for the structure in San Paulo, amid impressive ceremonies. Both Jews and non-Jews comprised the audience. Chief Rabbi Raffalovitch, the Ica representative in Brazil, officiated. The plans of the building won a grand prix in Paris, and it is said to be one of the most beautiful structures in that country of artistic buildings.

* * *

THE Hebrew Union College Endowment Fund leaps upward. Adolph Ochs, chairman of the $5,000,000 Fund, has received word that Mrs. Jacob H. Schiff and Mr. and Mrs. Felix M. Warburg of New York have increased their original subscription of $100,000 to $350,000 and that the Guggenheim family of New York has increased its subscription from $150,000 to $500,000.

* * *

RABBI ISRAEL LEVINTHAL of the Brooklyn Jewish Center advocates the study of Hebrew for high school students. The *Brooklyn Eagle* applauds this idea, but points out that since Greek and Latin courses have hopelessly lost out in the race with "practical subjects" in high schools and colleges, it is hardly rational to hope that Hebrew, another classic tongue, would fare any better.

DR. MILTON J. ROSENAU, the Charles Wilder Professor of Preventive Medicine at Harvard, who celebrated his 60th birthday last month, has assumed charge of a field corps which is working in five isolated Massachusetts towns collecting data on the recent spread of influenza.

* * *

THE Jacob H. Schiff Center in the Bronx, New York, was crowded with 800 men and women for the ceremonies held there incident to the memorial meeting in honor of the great philanthropist's 82nd birthday. Mr. Schiff's contribution to city, state, and nation were extolled by Mayor Walker, Louis Marshall, Dr. Cyrus Adler, and many other prominent men.

* * *

TUITION, room, board, and books for the entire three year course will be included in a limited number of scholarships being offered boys between 16 and 21 by the National Farm School for the new term opening April 1.

* * *

DR. KURT WILHELM, although only 28 years old, is Chief Rabbi of the Free State of Brunswick in Germany. He is now in the United States on a lecture tour, accompanied by his wife, who will also lecture to women's clubs and sisterhoods.

This scene, showing Maxwell Street, Chicago, is famous the world over as typical of what is known as the "Jewish ghetto" in many American cities. It is now the center of investigation of Professor Louis Wirth, of Tulane University. Prof. Wirth, who is himself a product of the ghetto, says that the ghettos of all great cities are doomed to pass. Maxwell Street had its inception in 1882, when the first tide of Russian-Jewish immigrations set in.

FELIX FULD, internationally known philanthropist, is dead at the age of 60.

A native of Germany, Mr. Fuld came to America when he was 14, and worked himself up to business success, becoming, in 1893, a partner in the L. Bamberger & Co., Newark, department store.

Mr. Fuld's philanthropies were wise and numerous. Together with his wife, he contributed many hundreds of thousands of dollars to the Beth Israel Hospital in Newark. Last year the couple gave $200,000 to the American Jewish Joint Agricultural Corporation for farm settlements in Russia. He contributed to the Boy Scouts, Community Chest, and many other organizations. Many of his contributions were anonymous.

* * *

A JEW may occupy the chair of vice-president of the Senate in the Free City of Danzig if the present coalition list in the Senate election is successful. He is Dr. Kamnizer, a Jewish labor leader.

* * *

THE American Federation of Labor, at its 48th annual convention, adopted a resolution expressing its sympathy for the United Hebrew Trades of New York for the assistance they are rendering the Central Federation of Jewish Workers in Palestine.

Private rooms for each patient is a feature of the huge new Beth Israel Hospital in New York, at 16th Street and Livingston Place. This wardless hospital will soon be dedicated.

These boys like to walk. So in September, 1927, they started out on a five-year hike around the world for a prize of $15,000 and to add to the prestige of the BAR KOKBA Sports Club, of which they are members. They are the brothers Nathan and Zundel Rubin of Kovno, Poland. The numerous spots on their chests are not imperfections in the photo, but medals.

ONE of the outstanding B'nai B'rith leaders on the Pacific Coast, Edgar C. Levey of San Francisco, has been elected Speaker of the State Assembly. Mr. Levey occupied the same position during the past session.

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AFTER ten years of labor, Prof. Albert Einstein will soon publish his latest and, as he admits himself, his greatest book. It is an extension, mathematically and physically, of his well-known but little understood theory of relativity. Einstein attaches more importance to it than to his relativity exposition.

* * *

WHEN the United States put its quota law into effect in 1924, about 100 refugees from the Continent were stranded in England. They're still there, according to Otto Schiff, President of the Jews' Temporary Shelter of London, who is visiting the United States.

* * *

THERE are fewer Yiddish theaters in the United States this year than last. Only 18 are open this season, six less than last year. However, all six which are closed this season are in New York. The others are flourishing in Chicago, Los Angeles, Baltimore, Cleveland and Boston.

DECENT accommodations at minimum rates will be provided for poor Jews of Palestine by a fund that has been bequeathed to the Jewish National Fund by the late Harry Miller of Chicago. Modern buildings will be built for the accommodation of those who cannot afford high rents. The gift will be not less than $20,000.

* * *

ZIONISTS are elated over a $50,000 gift to the United Palestine Appeal from Felix M. Warburg. It is the first large gift from a non-Zionist since the non-Zionist Conference in New York last October, as well as Mr. Warburg's first donation to the United Palestine Appeal.

* * *

THE Rosenwald family of Chicago has given $175,000 to help the work that Dr. Bronson Crothers is carrying on at the Children's Hospital at Boston for children suffering from disorders of the nervous system. Mr. Rosenwald is now being considered by Chicago civic leaders as the logical man to head the Civic Board of Business Leaders, which aims to inject thrift into the city's riotous public veins.

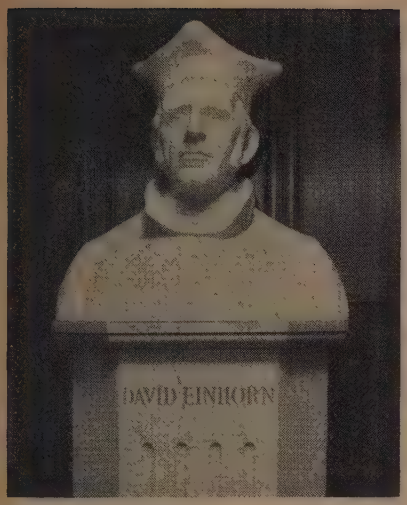
* * *

BUFFALO FEDERATION CELEBRATES 25TH ANNIVERSARY

FOR the 25th time in 25 years, the Buffalo Jewish Federation for Social Service went over the top in its drive for funds, raising more than the $175,968 quota. Simultaneously, the Federation celebrated its silver anniversary.

Miss Cecil B. Warner, whose staunch loyalty to the Federation contributed so largely to its success, has been general manager of the organization since its birth, and still retains that honor, Eugene Warner, general chairman of the successful campaign, was the other outstanding leader whose wide experience and whose heart-and-soul interest in the cause pushed the drive over the top before the allotted campaign period.

Every year since 1903, when the Federation began, the quota has been raised and attained. The Federation has prepared a chart showing the gradual increase in the size of the 31 largest contributions from 1908 to 1928. The chart shows that the average contribution in 1908 was $10; in 1928 the average of the same givers was $1,432.



Rabbi David Einhorn was a pioneer in the reform movement and an active Abolitionist during the Civil War. Now, with the erection of the new Temple Emanu-El in New York, Rabbi Einhorn's son, Isaac Einhorn, a merchant, has donated a marble bust of his father, pictured above, to the Temple. The bust, which was made by the renowned sculptor, Enrico Glicenstein, will stand in the lobby of the Community House.

RABBI LEE J. LEVINGER, director of the B'nai B'rith Hillel Foundation at Ohio State University, was signally honored by the American Legion when it chose him to be its national chaplain. Rabbi Levinger, who has directed the Ohio State B'nai B'rith Hillel Foundation since its inception in 1925, is the author of many well known books and articles.

* * *

AS an expression of esteem for Rabbi Moses Epstein of the New York Congregation Kehillath Moishe, a scroll of the law, written by a European scribe, was presented to him by Attorney General Albert Ottinger. Three thousand guests watched the impressive ceremonies as the reverend descendant of Rabbi Meir of Rothenburg, 13th century sage and martyr, received the gift.

* * *

THE nations of the world are entirely welcome to change the calendar as much as they wish, but the Jewish Sabbath must not be affected. These are the sentiments of Congressman Sol Bloom of Wisconsin, expressed before a House of Representatives Foreign Affairs Committee, which has been contemplating a resolution that the United States participate in an international conference on calendar reform.

JULIUS ROSENWALD called on Dr. Schmarya Levin when the latter visited Chicago. Dr. Levin is associated with Chaim Nachman Bialik, Hebrew poet, in the Dvir, Hebrew publishing house of Palestine. Now Dr. Levin has announced a $5,000 gift to the publishing house from Mr. Rosenwald.

* * *

ADDED glory is lent the faculty of the Yeshiva, the Rabbi Isaac Elchanan Theological Seminary, with the appointment of Rabbi Moses Soloveitchick, a famous Talmudical scholar, to the post of Professor of Talmud. He will arrive in the United States shortly from Poland, where he has been head of the Talmudical Academy for Rabbis at Warsaw. Dedication of the new buildings of Yeshiva College took place December 9. It has just been learned that the late Rabbi T. Wolfson, of Lowell, Mass., has bequeathed 400 volumes of rabbinic literature to the College.

* * *

RABBI MORDECAI ALTER, of Poland, made vigorous objections to the showing of a motion picture recently, depicting the part played by Polish Jews in the rebellion of 1863, and based on the novel of the American Jewish writer, J. Opatoschu. He asked for the elimination of those scenes which dealt with the life of the Kotzker Rebbe.

* * *

JAMES SPEYER, head of Speyer & Company, international bankers, has always contended that the Hungarian government is a good investment. In recognition of this recognition, Count Laszlo Szechenyi, Hungarian minister to the United States, decorated Mr. Speyer at the latter's residence in New York with The Order of Merit.

* * *

ANOTHER country has come forward to offer the Jews opportunity to build up prosperous land settlements. It is new South Wales, in far off Australia which is the most recent to add its name to the list of places where the Jew may once more return to the tilling of the soil.

* * *

JEWISH schools in Brazil are improving with the development and organization of Jewry in that country, according to a report of the ICA. In Rio de Janeiro the most successful school now has 170 pupils.

A PHILOSOPHY of education and educational methods that will lead to better understanding between Jews and Gentiles were discussed by Everett R. Clinchy, Secretary of the Federal Council of the Churches' Committee on Goodwill between Jews and Christians at the University of Rochester Institute of Human Relations.

* * *

IN practically all the large Pacific coast universities, the knowledge of Hebrew is now accepted as a credit for admission.

Photo shows Ben Altheimer, life long Ben B'rith, Vice-President of Temple Emanu-El, New York, and "Father of Flag Day," presenting an American flag to the Rev. Dr. Edward L. Hunt, in his Temple. The flag was blessed before the Torah, the Ark being opened for this purpose at the request of a Protestant Minister and blessed by the Rabbi. It is the gift of Senator Frederick W. Kavanaugh, an Episcopalian, and George Macdonald, a papal chamberlain, the Vice-President and Chairman of the Board of Trustees of America's Goodwill Union, respectively. This was the first time in history such a ceremony was performed.

The Eastern Trip of the President

GREATER fraternalism and a stronger B'nai B'rith spirit were aroused in several cities in District No. 1 as a result of President Alfred M. Cohen's eminently successful trip in New York, Massachusetts, and Connecticut.

His appearance at all scheduled points was the signal for genuine enthusiasm in which B'nai B'rith leaders naturally heartily participated, and he was the recipient of a number of tokens of esteem from New England lodges, each of which vied with the others to do him honor. The trip was a veritable triumphal procession, in the course of which the President was enabled to see first-hand the loyalty of his helpers, and their love for him personally that could not have failed to be most gratifying and impressive to him.

Facsimile of the diamond studded gold Menorah watch charm presented to President Cohen by the Worcester (Mass.) Lodge.

President Cohen, upon his return, expressed himself as highly pleased with the spirit of the District, and said that he saw boundless potentialities for highly-organized B'nai B'rith activities in the territory of that District—the center of the largest Jewish population in the United States.

President Cohen's first taste of real New England hospitality was in Boston, where an ovation such as few men are privileged to receive awaited him. More than 600 men and women, members of Amos Lodge and Amos Lodge Auxiliary, were present at a dinner given in his honor at Aperion Plaza on January 15.

It was there that the President delivered a speech which evoked unusual enthusiasm from the large audience. He spoke of the altruistic work of the Independent Order B'nai B'rith, and its successful enterprises in the 22 countries in which it functions. Here the President was in his element, for he spoke to a vast crowd of men and women who shared the enthusiasm with which he himself is fired in behalf of the Order and its wonderful deeds.

In accordance with the Order's intention to introduce Jewish ceremonials into the Jewish home, each of the members present received a handsome Menorah as a gift from the Lodge.

Judge A. K. Cohen installed the officers of Amos Lodge at this affair. An unusual feature of the installation was the presence of Levy Herman, who has been elected treasurer for the 47th time.

The Boston visit of the President was memorable, and the reception prepared by the lodge in Worcester, Mass., was no less warm, and once more President Cohen was the center of a hearty and brotherly celebration in his honor. The esteem in which the brethren of Worcester hold their President was shown in their invitation to him to preside at the installation of officers which was held during his stay. At the reception at Horticultural Hall, he was presented by the lodge with a gorgeous diamond studded gold watch charm in the form of a Menorah.

The extraordinary demonstrations of enthusiasm which had greeted the President so far were not yet at an end. Indeed, they did not end until the trip concluded. On January 17, a glorious affair was held for President Cohen in Springfield, Mass., at which the local lodge demonstrated in no uncertain terms its joy at receiving the President, and its eagerness to hear the message he had for them.

At a gala installation in Odd Fellows Temple, the President was presented with a handsomely engrossed address of greetings and pledge of loyalty and support in his work in behalf of the Order. The testimonial is the handiwork of one of the most clever artists in New England, Paul A. Noffke.

The joint installation of officers of Springfield Lodge and the Ladies' Auxiliary was impressive and elaborate. President Cohen was the honor guest at a banquet of the past presidents of the lodge. Mayor Fordis C. Parker of Springfield was present to welcome the President, and the latter acknowledged the compliment fittingly.

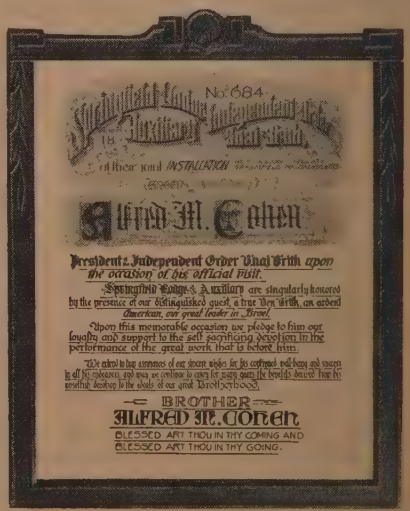
At the installation of officers later, President Cohen, following the public presentation of the testimonial, spoke again on the Order, devoting himself to a description and explanation of its numerous good works. He told briefly of its organization, and traced its evolution and growth through the decades down to the present time, naming its principal activities and accomplishments.

"The Order," said the President, epitomizing the subject of his remarks, "is still engaged in fostering charitable institutions, but far from limiting its activities to that field, has extended its services the world over so that truly it may be said that nothing that is Jewish is alien to the B'nai B'rith."

A large and enthusiastic crowd assembled in New Haven for the reception of President Cohen. A special affair was arranged for the installation of officers, Judge Myron D. Sulzberger, of New York, presiding. Again the President spoke, eliciting close attention and great enthusiasm.

While in New York City, President Cohen was entertained by Hon. Maurice Bloch, President of District Grand Lodge No. 1. Here the President had a conference with representatives of the General Committee of District No. 1, and plans were outlined for a very intensive membership and Wider Scope campaign in the District.

In all the cities visited by the President, he was accompanied by Dr. Boris D. Bogen, Secretary of the Order, who profitably utilized the opportunity for organizing Wider Scope committees. He received encouragement for the task of putting over the drives in District No. 1 early in March.


No. 684
Alfred M. Cohen
President, Independent Order B'nai B'rith upon the occasion of his official Visit.
BROTHER
ALFRED M. COHEN
BLESSED ART THOU IN THY COMING AND
BLESSED ART THOU IN THY GOING.

Placque of greeting and loyalty, presented by Springfield (Mass.) Lodge to President Alfred M. Cohen.

The Generations Are Passing

By Louis I. Newman

THE generations of American Jewry are passing. It is now 80 years since the great influx of German Jews and nearly 50 years since the still greater immigration of East European Jews. The doors of the United States are virtually closed to further entrance of Jewish newcomers. Waldo Frank, the Jew, writes of "Our America"; Ernest Bloch, the Jew, composes the "epic rhapsody," "America"; Louis Untermeyer compiles the "Anthology of American Poetry."

Rabbi Louis I. Newman

Yesterday Israel Zangwill wrote "The Melting Pot," and Emma Lazarus "The New Colossus." The destiny of Israel seems inextricably interwoven with America's. Nearly four millions of our sixteen have found a home on Columbia's soil.

There are indications that American Jewry is vital not only in numbers, but in Jewish energies as well. Orthodoxy is experiencing a great revival: recently a new university was established combining a training school for rabbis with a college of liberal arts. Conservative Jewry is gaining in vigor. Reform and Liberal Jews are perfecting an ecclesiastical organization which seeks to reach deeply into the life of its members. In addition to its inner potency, American Jewry is being vitalized by external forces. None is so significant as the already accepted fact of the quota registration of Jewish students at privately endowed universities. Anti-Semitism has been publicly dealt a body blow, but it is no accident that an ancient charge should lift its head so quickly following recent manifestations of prejudice against the Jew on the stage and screen. What volition cannot achieve for Jewish solidarity, coercion and discrimination effect mightily. The student of American sociology might seem justified in affirming that the first quarter of this century witnessed a remarkable renascence of Jewish life in the United States.

But superficial indications must not mislead us. Where, for example, are the Sephardim of yesteryear? Once the Spanish-Portuguese Jews were the aristocracy of the American community. They came to this continent with Columbus; they fought in the Wars of the Republic; they produced illustrious scholars and leaders. But little by little attrition overtook them. Many married into the families of German Jewish immigrants and their names were transformed in the process. But many more either died, their family name disappearing, or intermarried with non-Jews. There are several centers of Sephardic Jewish influence in the United States, but the old hegemony has been lost. In the far-away Northwest of this country a colony of Saloniki Jews has established residence; perhaps they will replenish the waning Sephardic population. But it will be long before they can attain the eminence of their confreres of Dutch, English and Constantinople lineage. Spanish-Portuguese Jewry is a fading group.

Will the German Ashkenazim Follow Suit?

Will the German-Jewish community in America follow their Sephardic predecessors into oblivion? Since 1850, Jews from Germany, Alsace, Bohemia and Austria have forged to the front of American Jewish leadership. Reform Judaism is the religious expression of their rationalistic bent of mind; skilful philanthropic organization is the manifestation of their sense of efficiency. Reform synagogues are spacious and magnificent; their religious school buildings are the last word in educational architecture. Reform Jews are honored figures in the general commonwealth.

But the generations are passing, and Reform Judaism seems destined to meet the same fate that has overtaken Sephardic orthodoxy. Metropolitan and provincial cities may boast of their German-Jewish elite, but for the most part, they stand outside the confines of active Jewish life. Reform rabbis complain increasingly that the oldtime families do not take their religion seriously; their children do not attend religious school regularly; the adults pay merely an annual or at most semi-annual visit to the Temple. The Temple House and Community Center are sincere attempts to bring Judaism directly into the life of the individual. Efforts are being made to encourage piety and home observance.

Assimilation Increasing

But assimilation marches onward with ever increasing strength. The young people brush aside the slogans and traditions of the elders. Their great-grandparents may have been observant Jews, conversant with the content of Jewish lore and ritual. But the grandparents and parents of the children of 1929 have not even a memory of forgotten Jewish observance to sustain them. What do the average Americanized parents of today know concerning the history, the ceremonies, the culture and the movements of Israel? Religious education is confined to instruction lasting at the most two hours a week on a morning when the mind of the pupil is filled with recollections of the dances and pleasures of the evening before. Formerly because it was said: the religious school is the foundation of the synagogue, they placed it in the basement. Today the religious school is airy, beautiful and modern, but its spirit is dilettante and indifferent. Jewish children of this generation may be exposed to Jewish knowledge, but it does not "take." In the Community Centers, the more Jewish the program the less attractive it becomes. In the provinces young people and adults resist any cultural interests which will tend psychologically or substantively to accentuate any difference between themselves and their neighbors. Any burst of hectic activity in centers of Liberal or Reform Judaism is inevitably followed by a reaction which discourages the most ardent and hopeful spirits.

Will the Newcomers Save American Jewry?

The immigrants and their children who stem from East European Jewish stock are now rising into leadership. They are economically successful. They hunger for education and knock at the gates of our foremost schools and colleges. They are ambitious. Boredom has not yet overtaken them. Luxury and leisure have not softened their fibre. Many of them are joining the Reform synagogues in the belief that their children will thereby gain privileges denied their parents. They do not realize, however, that the children with whom they wish their own to be

(Continued on Page 172)

I Do Not Love Thee, Doctor Fell

A New Analysis of Anti-Semitism

By E. David Goitein

THE word anti-Semitism is not a century old. Jews have a better word for the phenomenon—*rishus*. And the meaning of *rishus* is wickedness. Because students of anti-Semitism have laid stress on the modernity of the word and because they have forgotten the Hebrew expression for the same complex, they have, in my opinion, missed the true significance and meaning of anti-Semitism. Attempts which are made to combat the evil invariably fail just because a true diagnosis has not yet been forthcoming.

This too explains why such diverse and totally contradictory views are held about Jewish projects in relation to anti-Semitism. The most striking instance is that of Zionism. Some hold that this is a complete reply to anti-Semitism. Others hold that Zionism is the strongest ally of anti-Semitism. No conclusion is ever reached, the disputants remain in opposite camps, because none of them has realized the nature of the phenomenon with which he is dealing. He is like a patient who is suffering from diphtheria. One doctor diagnoses smallpox and the other malaria. One treats for the one disease and one for the other. In between the two treatments, the patient dies. The smallpox doctor declares that death was due to the patient having been treated for malaria and the malaria doctor declares with much vehemence that it was smallpox treatment which killed the victim. If any medical man assures me that no sane doctor could mistake diphtheria either for smallpox or malaria, my answer is, "Truly. But physicians of the Jewish body politic, when they come to treat of anti-Semitism, usually diagnose the disease as Christian-smallpox or Jewish-malaria. Wrong both times."

Discussion Not Academic

Therefore it is essential that a true view of anti-Semitism should be arrived at. The matter is not at all academic. For those of us who have the well-being of Jewry at heart it is a matter of urgent insistence. We must know all there is to know about the insidious disease whose symptoms may be an Ukrainian pogrom or refusal of admission to an exclusive club. There is not a scrap of difference between a Petlura and the man who says "your people" in order not to be offensive by referring to Jews in your presence.

If you ask me what I mean by anti-Semitism my answer is "dislike of Jews." It need not be hate or detestation. It may be a very mild form of distaste. Note, I do not say "non-Jews' dislike of Jews" because a Jewish anti-Semite is no rare phenomenon. Indeed, a wit has said "Every intelligent Jew is an anti-Semite; so is every unintelligent non-Jew." But it may very well be that a Jew's dislike of other Jews is an acquired characteristic, not something born with him. This I will touch upon later.

With regard to the word "Jews" in my definition, I do not mean people of a peculiar religion. I mean members of the Jewish brotherhood (call it "race" if you will, but that is inaccurate). I exclude Christians of the Jewish persuasion—who never arouse feelings of anti-Semitism in others. I include Jewish atheists who sometimes arouse the most intense anti-Semitic feelings.

Supposed Causes

Before I give what I consider to be the real explanation of anti-Semitism, it is necessary to see what views at present obtain. For, if I say the main cause of anti-Semitism is E, I am sure to be met with the reply "Oh, no! It is A or B, C or D, as Professor Soandso has shown and Dr. Dryasdust has proved." The most popular and the most surface view of the matter is that Christians dislike Jews because Jews did, or are thought to have, put Jesus of Nazareth to death upon the cross. Many Jews are so convinced that this is the true explanation of the phenomenon that they write the most learned treatises proving conclusively that the Romans and not the Jews crucified Jesus. It is pathetic to read in Klausner's Hebrew life of Jesus his plea for a fairer treatment of the Jew because, he argues, since the modern Greek is not plagued for the death of Socrates why should the Jew be still damned for the death of Jesus? This is totally fallacious reasoning. *It was because the early Christian disliked the Jew that he charged him with the death of Jesus, and not because the Jew caused the death of Jesus was he disliked by the Christian.*

I know full well that crusaders and pogrom-makers explain their Jew-murders as being in revenge for the death of their Founder. But the reasons people give for their actions are not the same as the reasons which caused the actions. This is most strikingly seen in the case of a hypnotic patient. Say to a man under hypnosis "five minutes after you come-to you will remove the clock from the mantel-shelf and place it on the table." He will, five minutes after coming-to, do as he was told. If he be then asked why he removed the clock on to the table he will say "Because I wanted to see what it would look like in a new position." The reasons given by the patient are as worthless in this case as those given by those taking part in a pogrom, in a crusade.

This general reasoning is supported by quite other considerations. Indeed, the matter is concluded by the statement of a truism: Anti-Semitism is older than Christianity.

A more splendid parody of the anti-Semite's argument is not to be found anywhere in literature than in the Scroll of Esther. "There is a people," says Haman, the typical pre-Christian anti-Semite, "scattered and living apart in all parts of the Empire. Their practices are different from those of all other peoples * * * * In short, it is not fit for the King to put up with them." Please take the trouble to open the book of Esther and read the full passage to which I have alluded.

Take the traditional view which puts the book in the days of Xerxes; take the more modern view that it was written a century or so before the Christian era—you are forced to admit that many a long day before the Crucifixion the Jew was disliked and heartily disliked by those not of his brotherhood. And that not because he had crucified Jesus.

Anti-Semitism in Islam

I do not wish it to be thought that I am whipping a dead horse if I add that in Islamic countries anti-Semitism is by no means unknown.

Anti-Semitism has nothing whatever to do with the Jews' supposed connection with the tragic scene on Calvary.

Ever since the days of Karl Marx it has been thought right and proper to find an economic explanation of social phenomena. If I remember aright the grocer in Loyalties explains his dislike of Jews as being due to the fact that "They get on so." This is rather like saying, "I can't bear Mr. Smith, he smokes such expensive cigars." I do not know whether in the United States there is any class of people, other than the Jews, which has sufficient financial genius to outstrip all other classes. But in England we have the interesting phenomenon that—apart from Jews—Scots make money much quicker than Englishmen and make much more than the Englishmen can ever hope to. Nevertheless there is no feeling of anti-Scotism. We make jokes about the Scotsman who opened his purse to give a penny to charity and out came a moth, we say that when there is a street collection in Aberdeen the streets are deserted, and so on, but there is no dislike and no attempt at exclusion. We refer to other Scots as Scotsmen and not as "your people" or "your friends from t'other side of Tweed."

If, therefore, the economic factor were decisive we should expect to find the same ill-feeling against other groups which have "got on." This, in effect, we do not find.

Here, again, all the evidence is against this supposed "cause." In the Yemen and in the Jewish quarters of North Africa there is often the most degrading poverty. A rich Jew is unheard of. In many of these little-known communities the mass of people live on charity which has to be squeezed from the all too small purses of the rest. But far from finding that these picturesquely poor communities are free from anti-Semitism we find just the contrary. To say nothing of medieval legislation which restrains the Jew at every point of his life, there are from time to time serious outbreaks when the Jewish quarter is sacked and the Jews looted, mobbed, and murdered.

I was once told by a Jew of Odessa—with what truth I know not—that in Czaristic days during pogroms, attacks were never made on the houses of the wealthy Jews but upon the shops of the penniless proletariat.

Doubtless Jewish wealth irritates some people. But then wealth in others usually irritates those who haven't any. I agree that for a man who dislikes a Jew, a Jewish millionaire is an added irritant. I cannot, however, accept the thesis that it is the fact that Jews are wealthy which makes them disliked. Their sin is that they are Jews—wealth is only their particular form of vice.

There is not more anti-Semitism in New York which bristles with Jewish millionaires than there is in Przemysl where a rich Jew is unknown.

It is well-known that one of the earliest attempts in modern times to combat anti-Semitism was by means of a Westernising of the Jew. He gave up Yiddish for the vernacular, he used German instead of Hebrew in his services, he doffed his Jewish gaberdine and shaved his Jewish beard. Assimilation was to be the panacea for all the ills of Judaea. In a sense, of course, suicide is a cure-all and death is the great unpatented pill, guaranteed to end every disease.

After a century of intensive assimilation one still hears it said that failure to assimilate is a cause of anti-Semitism. Your assimilated Jew, your half-Jew, your quadroon Jew is as much disliked by his non-Jewish neighbor as a full-blooded 100% Jew. From the day when Dreyfus, the perfect Frenchman, the entirely assimilated patriot, was arrested not because of any crime but because of his Jewishry, it has been impossible to suppose that assimilation is itself sufficient to put an end to anti-Jewish feeling. Let it be added that if Jews were to attempt to "become Christians" *en masse*, there would be a wave of anti-Semitism such as has not been seen for centuries. The Spaniards never treated their assimilated new Christians as old Christians and there is no reason to suppose that if the Jews of Germany today were more assimilated than they are the non-Jews of Germany would be one whit less anti-Semitic.

That anti-Semitism is caused by the fact of the Jew being difficult to assimilate is a reason as old as the hills of Rome. The classical writers all make a point of the fact that the Jew is an unsocial animal. He is—in the etymological sense—inimical. He will not pray with you, nor eat with you, nor marry with you. An unfriendly fellow. And yet what is happening today? He will eat *trefah* with pleasure with a lord, marry an Irish Rose with a smile, and pray in a Christian (Science) Church with the rest. Does that weaken the virus of anti-Semitism? On the contrary, the Gentile complains that the Jew pushes himself in everywhere, that New England is New Judaea, and he goes on to say things more unpleasant than that. Read the modern novel, which is the best mirror of modern life. The assimilated Jew in his Christian environment is always made to cut a sorry figure.

Apart from his failure to assimilate, the Jew is supposed to be possessed of such inherently unpleasant characteristics that no wonder the non-Jew cannot stand him. Obviously, I am a prejudiced observer. I cannot see the mote in my own eye. Nevertheless I think I can see enough to know that these supposed bad qualities are not in themselves the cause of anti-Semitism. Many of them are the direct result of anti-Semitism. The Jew's flambuoyance is often nothing but a reaction against anti-Jewish feeling and hostile pinpricks. His supposed cunning is directly traceable to the subterfuges he has been forced to adopt by an unfriendly world. On the other hand there are more Jews not tarred by the brush of bad qualities than Jews that are. There can be no conceivable reason for disliking Jews generally because particular Jews do not reach the ideal standard of conduct. And have you noticed that it is the non-Jew with the fewest virtues who is most quick to point out the lack of virtue in the Jew?

For these reasons it is in my opinion hopeless to attempt the explanation of anti-Semitism on the lines hitherto pursued. Students of the subject have mistaken symptoms for causes and have accepted rationalizations for reasons. It remains now for me to give my own diagnosis. This I shall do in my next article.

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The Jew on the Stage and Screen

By William Z. Spiegelman

OF more than passing interest is the drama, *Judas*, written by Walter Ferris and Basil Rathbone, presented at the Longacre Theater. The events or the legend of the events which occurred in Galilee and Jerusalem some 1900 years ago, giving rise to Christianity, have not yet been historically or psychologically fully ascertained, explained, or understood. When theology mixes with history, the latter is undoubtedly the loser. So it is that despite the untold volumes written on the subject of the rise of Christianity, its origin and the exact nature of the events which led up to its development are still in the twilight region.

The drama of the crucifixion which has turned out to be, due to the interpretations and the legends springing from it, a Jewish tragedy for the past 1900 years, is certainly of a most stirring character. However, the exploitation of this drama outside of the realm of the church, and its presentation on the secular stage is of comparatively recent date. The attempts at the dramatization of this material have in the past followed the official narratives. One of the major characters in this drama is undoubtedly that horrifying and repugnant figure, Judas Iscariot, painted in such dark and unredeeming colors that black is white next to him.

The authors of Judas, to their credit it must be said, have adopted a totally new point of view in the interpretation of his character, faith, and fate. To be sure, the interpretation now given at the Longacre Theater is not entirely new. It is based on the conclusions of impartial, modern historians, and particularly Jewish scholars who have attempted to reconstruct the story of Jesus of Nazareth on the background of the then prevailing political conditions in Judea under the Roman yoke. This interpretation, none the less, is so radically different from the Orthodox Christian point of view that it will hardly be acceptable to those who are unaware of the research work recently done.

Judas Iscariot, as represented by Basil Rathbone, who plays the part, is not the born betrayer, but a highly dramatic human figure. He did what he did not for ulterior motives, but

Basil Rathbone as Judas, in his play by the same name.

inspired by patriotic zeal and devotion to his Galilean master in order, as the lines have it, "to save him from himself." It was the impatience of one of the Judean zealots, whose number during the Roman subjugation at that time was legion, and his irrepressible desire to see in Judea the return of the Kingdom of freedom and justice, that moved the disciple to force the hand of his master.

Walter Ferris and Basil Rathbone in their play of three acts tell the story of Judas-Brutus with outspoken sympathy and understanding. So conscientious were both in their treatment of the subject that not a single detail recorded in the Christian gospels was omitted or ignored. Surprising, however, as it may be to the uninitiated, these facts when stripped of the bias do not constitute the black indictment which theology has rendered. A human, fighting, and disappointed Judas, driven to an act of desperation, emerges out of Rathbone's interpretation and presents a sincere plea for vindication, although he is aware that the "world will not understand." Even the most indicting detail of the 30 pieces of silver is not omitted, but it really played no role in the act or the motive. Judas agrees to the high priest's suggestion only to "bind the bargain," but when the 30 pieces are thrown to him he contemptuously lets them drop to the floor, walking away into the darkness to hang himself.

Act one takes place in the courtyard of the house of Simon Ish Kerioth in Judea on Passover in the year 30 of the Christian era. Act two takes place in a house in Bethany near Jerusalem on the evening of March 28, the eighth of Nissan in the year 33. The last act takes place in one of the chambers of the Temple in Jerusalem and in the house in Bethany. The figure of the founder of Christianity is not visible but his presence is indicated by a light coming from the garden into the house in Bethany.

Judas, a son of a well-to-do Judean family, a student of the law, is fired with enthusiasm for the redemption of his country. He burns with indignation against the persecutions of the Romans and is most eager for action. He therefore gets into conflict with his pious father. When he is attracted to John the Baptist on the Jordan and meets the Galilean there, he is so absorbed by the hope of redemption for Judea which is to come through direct action and result in the restoration of the Kingdom of justice and freedom, that he neglects to return home for the celebration of the Passover and the consummation of his betrothal to Naomi. He has a vision of an empire and thinks that he and the Galilean fulfill each other. He is somewhat impatient with the theory of meekness and of blessing the persecutors, but believes in the powers of his master and in his leadership and hopes to persuade him to action which will grip the people and arouse them against the foreign yoke. When the entry into Jerusalem materializes he is overcome with disappointment and when several days in Jerusalem pass without the leader calling for the uprising, he decides to bring it about by forcing his hand to choose between life and death. His leader, he knew, loved life and feared pain, and when confronted by the choice he would assume the leadership. Failure was all that he dreaded. When failure came by failure to act, he hanged himself.

The staging and costumes by Richard Boleslavsky and the settings by

Jo Mielziner were chosen with care and skill, with an eye to historical accuracy. Dorothy Cumming in the role of Naomi, to whom Judas sings the Song of Songs, is pleasing to the eye. William Courtleigh in the role of the high priest Caiphas and also as Simon Ish Kerith gives a dignified and impressive presentation. Basil Rathbone is the personification of a convincing and sincere Judas pleading for vindication.

It is interesting that some of the reviews in the metropolitan press did not predict a long run for this splendid play, nor are they favorable in their comment. It seems that with theology as an influence, a historical interpretation which sounds plausible and convincing on the face of the facts, stands small chance.

* * *

Alexander Carr in "Guinea Pig"

ALEXANDER CARR of Potash and Perlmutter fame is again starred in the play, *The Guinea Pig*, at the President Theater, Forty-eighth street.

The author, Preston Sturges, who had the courage and means to produce his own play, attempted to compress two dramatic conflicts into one. It is difficult to know whether his intention was to present the drama of the theatrical producer, Sam Small (Mr. Carr) or that of the guinea pig, an unsophisticated playwright who happens to be available both emotionally and physically for a novelist, a widow, who has not drunk enough from the cup of emotion to make her love scenes sound genuine on the stage. It doesn't really matter whether the "guinea pig" experiment of the stage playwright is or is not possible, or whether the drama produced on the stage of the President Theater is in itself a success, but the emotion and talent put by Alexander Carr into the role of Sam Small, the Jewish Broadway producer, is genuine and grips the audience.

Alexander Carr (left) with Mary Carroll and John Vosburgh in "The Guinea Pig."

Drama Close to Home

A NOVEL idea in stagecraft is the one introduced in Street Scene, by Elmer Rice, playing to capacity audiences at the Playhouse, 48th Street. The author, who also directed the staging, demonstrated that for the fundamental drama of life one does not have to travel to exotic corners or to luxurious homes, but right in the streets of modern cities drama looks upon you, enfolds you and haunts you.

In three acts which take place before a tenement house, with only windows, window shades, and the garbage can to indicate the separateness of the families, there passes before you a conglomeration of passion, hatred, deceit and hopeless idealism which, though they sadden, entertain the onlooker.

On a hot night in June the temperaments, dispositions, and lost hopes of the tenement population come into sharp relief after a hard day's work. The crux of the story is, of course, forbidden love, with the milkman, the iceman, the letter carrier, the janitor, and the variety of neighbors of Swedish, Irish, Jewish, and other racial stocks as the spectators and participants.

In this realistic drama which one might say is a piece of life put on the stage, the vulgar racial antagonism plays no minor role. As the life in the slums vibrates with passion, hope, and resignation, and carefree life, sure enough, leads to fatal results, there is the intellectual and visionary Jew who, though he participates in the medley, keeps on spinning his Utopian dreams. The author introduced a new character on the American stage—that of the Jewish radical, the immigrant who still believes that all the evils will be cured if the roots of the evil be "eliminated" from the social order. Abraham Kaplan, a writer, is, of course, a socialist who, though aged and broken, is relentless in his fidelity to the idealism of his youth. His oratorical powers and his intellectual attitude evoke hatred toward him of the under-nourished and ignorant in whose behalf he spins his dreams. Though the neighbors consider him a crank and ofttimes a dangerous "Bolshevik," he interrupts his meditations to deliver impassioned addresses on national economy.

The same strain runs in the veins of his son, Samuel Kaplan who, though liked by the tenement house dwellers as a sympathetic and prom-

ising young man, is hardly sympathized with in his amorous attentions to the daughter of the heroine. Though she admires Sammy, she has as much understanding for him as the rest. Despite her love for Sammy, you will not be surprised to learn that she has accepted the offer of Sammy's rival to move "temporarily" to an apartment, prior to her starring on Broadway. The whispers of the old Irish woman that "to bring a Jew into the family" is, after all, not so desirable, apparently have their effect.

As the street scene closes, after bullets have penetrated the bodies of the sinful and as other tenants appear to occupy the vacant flat, Abraham Kaplan, with his intellectual calm and resignation, walks off with a bundle of radical papers under his arm to continue to spin his dream for the redemption of humanity.

Leo Bulgakov in the role of Abraham Kaplan gives a true-to-character presentation; so does Horace Braham, as Sammy.

Leo Bulgakov as the radical Jew in Elmer Rice's new play "Street Scene."

Eddie Cantor in "Whoopee"

WHOOPEE, Ziegfeld's spectacular presentation of this season, takes the place of the Follies, with Eddie Cantor as the pillar of the huge structure of beauty, color, melody and the dance. It would, of course, be a great piece of optimism to expect logical sequence in a musical comedy of this kind. The dazzling display and the momentary absorption is the thing. However, as much as could be gathered, *Whoopee*, in two acts and ten scenes, tells some kind of story, based upon *The Nervous Wreck*, by Owen Davis, of racial difficulties. Eddie Cantor as the singing waiter, as an Indian, as a convalescent patient, and in every imaginable role of a comedian, gets the largest share of laughs in what they are pleased to call "making whoopee."

* * *

Marx Brothers in "Animal Crackers"

IN the realm where a smile is an investment and a laugh is a fortune, the Marx Brothers in *Animal Crackers* at the 44th Street Theater take the front line on the stage. Groucho, Zeppo, Chico, and Harpo Marx, against the background of the various settings, can pleasantly kill any leisure time you may have. The Marx Brothers, on the vaudeville stage for a number of years and lately of Broadway, are playing to capacity audiences which rock with laughter at their antics. Groucho Marx, apparently the first born, is the leader in ingenuity and device.

Besides the Yiddishisms, the Jewish angle is provided as a part of the comedy when the threat is made to one of the characters, who poses as a financier and man of affairs, to disclose that he was formerly "Rabbi Cantor of Czecho-Slovakia."

* * *

Julius Rosenwald in Movietone

THE Fox Movietone has persuaded Julius Rosenwald to deliver a talk to the audiences on Success and Wisdom. Success and wisdom are not synonymous, is the conclusion of the famous American Jewish philanthropist. Says Mr. Rosenwald through the movietone in a clear, natural voice:

"It was Ingersoll who said: 'I hate a stingy man.' If you have only a dollar in the world and you have to spend it, spend it like a king. I'd rather be a beggar and spend my money like a king than be a king and spend my money like a beggar. Most

Eddie Cantor stars this season in Ziegfeld's "Whoopee."

people believe that because a man has made a fortune his views on any subject are valuable. For my part, I have always believed that most large fortunes are made by men of mediocre ability who tumbled into a lucky opportunity and could not help but get rich, and in most cases others given the same chance would have done far better with it. Hard work and attention to business are necessary, but they rarely result in achieving a large fortune. Do not be fooled into believing that because a man is rich he is necessarily smart. There is ample proof to the contrary."

* * *

Talkie Insinuates Nationality

"GIVE AND TAKE," a Universal production presented at the Colony Theater is not directly of Jewish interest. It is, one might say, a parody on the industrial democracy idea and portrays the mischief done by the son of a successful canned fruits manufacturer who returns from college imbued with the spirit of the times and introduces a "give and take" system. Were the picture entirely a silent drama, it should not find mention in this review.

The trouble, however, is with the sound which one is led to suspect will cause irritation to many ears. In the "talkie" an ordinary conversation seems to the producers to be of no exciting interest unless it conveys a peculiar intonation which characterizes one or another group. In "Give and Take" the manufacturer, sympathetic and respectable member of society that he is, speaks *mit* a German Jewish accent.

In the Public Eye

Abram Simon

THOUSANDS of religious and lay followers of Rabbi Abram Simon of the Washington (D. C.) Hebrew Congregation, wishing to make the celebration of his 25th year in his present pulpit ever memorable, held a three-day celebration the last week in January in honor of this event. President Coolidge himself was invited.

Rabbi Abram Simon

Rabbi Simon took degrees at the University of Cincinnati and at Nebraska and George Washington Universities, in addition to graduating from Hebrew Union College, and so it was not until 1904 that he was really ready to enter a pulpit permanently. When he did, he entered the Washington Hebrew Congregation pulpit and so permanent was he that he never once departed.

Rabbi Simon was President of the Washington (D. C.) Board of Education from 1920 to 1923; President of the Central Conference of American Rabbis the following year; and founder of the Synagogue Council of America. He is a prominent member of B'nai B'rith.

* * *

Lucius N. Littauer

LUCIUS N. LITTAUER, American Jewish philanthropist and former member of Congress, has caused nationwide favorable comment by his latest piece of philanthropy. He has given $1,000,000 to the Foundation which bears his name, to be employed "to enlarge the realm of human knowledge, to promote the general moral, mental, and physical improvement of society so that the sum total of human welfare and wisdom may be increased, and the cause of better understanding among all mankind promoted."

Lucius N. Littauer

A few days later, on Mr. Littauer's 70th birthday, the directors of the Foundation named him President and Treasurer of the Foundation.

Mr. Littauer, who was born in Gloversville, N. Y., where in later life he became president of the large glove and knitting factories which produced his fortune, graduated from Harvard and was a member of the United States Congress from 1897 to 1907, and a delegate to three Republican national conventions.

The million dollar fund will be used for "the care of the sick, the young, the aged, the helpless; the encouragement of recreation and self-improvement for all people. Beyond this," Mr. Littauer added to the directors, "you will best conform to my wishes by the exercise of your own good judgment and humane spirits."

* * *

Ben Selling

IN recognition of his outstanding civic services to the community, we hereby designate Hon. Ben Selling as Portland's First Citizen for the year 1928."

Ben Selling

These words, engraved on a placque and signed by the Portland Realty Board, conferred a distinction upon Mr. Selling as unique as it was deserved. The Portland (Oregon) Realty Board is composed almost entirely of non-Jews.

Mr. Selling, a B'nai B'rith leader in his city, is now 77 years old. He was born in San Francisco, but the family soon moved to Portland, where he was educated in the Portland Academy. He served two years as state senator of Oregon, and was Speaker of the House and President of the Senate successively, and also served as Acting Governor of Oregon upon one occasion.

His Jewish activities include the presidency of the Portland Jewish Federation; presidency of the First Hebrew Benevolent Association, vice-presidency of the Jewish Relief Society, member American Jewish Committee, and many others.

Isidore B. Hoffman

RABBI ISIDORE B. HOFFMAN has been chosen first director of the newly-established B'nai B'rith Hillel Foundation at Cornell University. Rabbi Hoffman has served so many various organizations and causes that he is unusually well equipped for this task. There are 600 Jewish students at Cornell.

Rabbi Isidore B. Hoffman

For the last three years he was rabbi at Temple Beth-El, Utica, N. Y. He was a member of the Utica World Court Committee, Harmony Club, Federation for Jewish Social Service Executive Committee, Oneida County Birth Control Committee, Utica Survey Commission, and Boy Scout Troop 10, in addition to several other important activities. Incidentally, while in the Utica pulpit, Rabbi Hoffman did not limit his work to the reform group of which he was the leader, but extended it to all Jews of the city.

* * *

Sidney Hillman

BORN in Lithuania 42 years ago and educated in a rabbinical school there, Sidney Hillman has risen on the wings of high ideals to coveted honors in this country.

Sidney Hillman

Mr. Hillman, who has been President of the Amalgamated Clothing Workers of America since 1915, has been awarded a gold medal and $1000 by the Harmon Foundation of New York "for outstanding public service in 1927." Mr. Hillman, as a labor leader, has consistently sought to protect the rights of workingmen.

He was chief deputy of the Hart, Schaffner & Marx Co.; and chief clerk of the Cloakmakers' Union, New York, until 1915, when he took up his present position.

Among Our Contemporaries

By Edward E. Grusd

NO longer is the Jew a cringing, fearful creature, shrinking with fright at the gesture of his "superiors," as he did during the Middle Ages. Today he is no less conscious of his differences from the rest of humanity, but instead of being ashamed of them and hiding them, he boldly proclaims them and is even proud of them.

Edward E. Grusd

Thus we find the leading article in the January American Magazine entitled "Why Are Jews Like That?" by Lewis Browne. His answer is not new, nor in any way different from answers in the past to the same question. The virtue of the article is chiefly that it sums up very neatly all phases of this answer, historical, psychological, and obvious.

The answer itself is, of course, "Because we can't help it!" We can't help it because we are different. We are different because we have had to be in order to exist during the last 20 centuries.

"Everything about us," remarks Mr. Browne, "our vices as well as our virtues, our sensitiveness, aggressiveness, clannishness, and commercialism, as well as our progressiveness, sobriety, decency, and intelligence—all these traits are the results of the life we have been made to lead."

This difference between Jews and non-Jews, according to Mr. Browne, is neither biological ("we are ethnically a very mixed lot") nor religious ("many of our most famous Jews do not even remotely conform to Judaism") nor national ("at the present moment we are so scattered geographically and divided politically that we no more form a nation than do the vegetarians or the mathematicians of the world"). No, the difference is psychological.

Mr. Browne then retails all the familiar reasons for this psychological racial reflex, from the slave days of Pharaoh through the Inquisition and Russian Czaristic persecutions down to Mr. Ford's recently-stilled anti-Semitic attacks. Result: sensitiveness and aggressiveness and intensity.

"Undoubtedly we overdo it at times," writes Mr. Browne, addressing the Gentiles, "pushing and crowding with obnoxiously indecorous haste. But you must expect that. After all, if you won't be fair, how can we be decorous?" * * *

JULIUS ROSENWALD, *via* the typewriter of Elias Tobenkin, has become a contributor to the *Saturday Evening Post*. In a January number of that popular magazine, Mr. Rosenwald signs a first-person article entitled "The Burden of Wealth." Ostensibly Mr. Tobenkin played little more than amanuensis.

The burden of wealth, as one might expect Mr. Rosenwald to say, is the obligation to disburse to charity intelligently. Mr. Rosenwald lets us know that in the last 15 years no less than $2,500,000,000 was presented to capitalized public welfare. What percentage was disbursed intelligently, he only intimates. But he takes a strong stand against future and perpetual trust funds, on the grounds that changing conditions of the days to come cannot be foreseen by present-day philanthropists, who have enough modern problems to absorb all their time and money; and secondly, the people of the future will be very well able to take care of themselves without our well-meaning guidance, thank you!

"An outstanding development in American civilization during the past two or three decades," says Mr. Rosenwald, touching a most important point, "is the shift of philanthropy from a metaphysical to a social basis."

Mr. Rosenwald produces a number of examples of well-meant benevolence resulting in the pain and ruin of the intended beneficiaries, all because of inexpert administration of the legacy or unscientific direction of the giver.

In the United States, Mr. Rosenwald points out, "it is almost impossible by law to change a benevolent program planned by a person long dead, even though its obsolescence is unquestioned." He urges changes in the law in this respect.

"The generation which has contributed to the making of a millionaire should also be the one to profit by his generosity," says Mr. Rosenwald, and he takes the reading public into his confidence by telling that only his children and not his grandchildren, are remembered in his will.

* * *

SOME bitter truths, expressed without any mincing of words, is the contribution of Abraham Epstein to the January *American Mercury* in an article entitled, "Is American Capital Intelligent?" Needless to tell readers of Mr. Mencken's sometimes vitriolic monthly, the answer is no.

"Perhaps nothing better illustrates the purely aimless, will-o'-the-wisp drift of the new American Industrialism than its religion of mass production," Mr. Epstein begins in a sprightly manner.

Not many paragraphs greet the eye before he leaps savagely on that grand old slogan of the late Presidential campaign — "Prosperity" — and tears it to shreds. Mass production, he informs us statistically, fattens a few corporations at the expense of many, and he shows the steady annual rise of business failures.

"If mass production is not bringing real prosperity to the rank and file of industrialists, then the New Industrialism is obviously worshiping a false god," he maintains.

* * *

ROBERT NATHAN is one of the few novelists who physically looks like his books, says Louis Bromfield whimsically in an article about the American writer in a January issue of *The American Hebrew*.

"Because his books are like him they have a singular reception as books go in this active, roaring, intensely human America," declares Mr. Bromfield. "People have been puzzled by them, have found in them blasphemies and other nonsense, have been charmed by them and have waged war over them."

In this interesting evaluation and description of Robert Nathan, Mr. Bromfield gives due attention to Mr. Nathan's style and significance. Nathan writes in "genuinely fine prose which flows past like a deep, tranquil stream." He is unique among American writers, never having become embroiled "in the tiresome cliques and feuds of contemporary American writing. And finally, "he is not a writer for the stupid or the bigoted."

"Jewish Safed"

By L. V. Snowman

SAFED—the city of the watch-tower—stands guard over the past and over the future. The houses of the old Jewish quarter cling to the hillside and below them is the array of tombs strewn like boulders by the famous currents of olden days. This graveyard reminds one of a past whose glory still shines over our worldly lives and for the refreshed memory of which Jewry should be all the stronger. The mortal remains of Joseph Karo and Isaac Luria are here—two men who did so much to sanctify Jewish life; Solomon Alkabetz who hymned the Sabbath, Moses Alschich the commentator and even Hosea the prophet are numbered in this noble company.

Safed acquired its fame neither from the Bible nor the Talmud. A handful of exiles hurrying away from the tortures of Spain kindled once again the light of Jewish learning in the land of its birth. But they did more. Just as the rabbis who were descended from the returned Babylonian exiles built up Legal Judaism, so the descendants of the Spanish exiles built up Mystic Judaism. It was no biased form of religion. The rabbis had built on the foundations laid by the prophets, and the mystics blended their ideas with the prescriptions of the rabbis. Thus it was that Karo was mystic and legalist in one—the father of modern orthodox Judaism.

Palestine is full of Jewish memories, but there are few Jewish monuments there which are authentic. Of the memorials, those in Hebron and Jerusalem have been claimed by other faiths and have been given prominence by them. The sites of Safed, however, are exclusively Jewish; in fact they are said to have been first pointed out by Luria himself. The beadle of the synagogue will clamber down the hillside cemetery with you and, clearing away the pebbles over the tombstones, will show you the inscriptions declaring the traditional graves of the worthies who flourished in sixteenth-century Safed.

It was then at the height of its glory and he who had not seen the town in those days on a Sabbath eve had not seen its true glory. As the week drew to a close a fever of energy developed in the work of the community. Hands became eager to complete their tasks; men who were walking ran, girls who were talking shouted. Thus when they rested they would have uppermost in their minds the feeling of work well done. Shadows began to gather in the valley and among them a group of Kabbalists could be seen, all dressed in white for the glory of the Sabbath. To the sound of waterfalls dashing down the mountain slopes was added the murmured utterance of these swarthy men reciting the Song of Songs while the chariot of the Princess Sabbath hastened to approach. One by one the lamps shone out from the little windows on the hillside and one by one the stars appeared in the heavens. Were they not lights on the road for the royal equipage? The skies became invested with a richer and darker blue, workaday noises hushed and all was made ready to greet the Sabbath as she approached over the scarlet-rimmed summits of the mountains of Galilee. The mystics ceased their chanting; their bodies were hidden in the shadow but their faces were white in the moonlight and were lit by the ecstacy of a two-fold spirit as they prepared their hearts to meet the queen.

It might have been at such a moment that Alkabetz conceived his hymn to the Sabbath bride, and made a poem which has spanned the world week by week at the inauguration of the Sabbath. According to the legend Luria once proposed to his school of mystics that they should proceed to Jerusalem at that very hour and welcome the Sabbath there. They were astonished at the suggestion, for the hour was late and the city of David was many miles away. But, after all, it was their leader, the great Rabbi Isaac—a lion of holiness in the service of the Almighty—who was speaking to them. To him all things were possible. He was then young, tall and stately in his white cloak with which his raven-black beard contrasted the light of heaven shone in his eyes and when he spoke even the aged gave respectful attention. He could understand the speech of trees stirred by the wind, hear the cry of stones from the wall and interpret the secrets of herb and flower. Distance meant nothing to him; would his followers entrust themselves to him in order to attain the city of their prayers and meditations? They were ready but one earthly call delayed them; they would just tell their wives and children whither they were bound lest they should be anxious for their welfare. Then the great Rabbi Isaac burst into loud lament, "Woe are we who have forfeited our right to redemption; if you had hastened away without a thought of your worldly ties all Israel might have

Safed

been redeemed!" And so those who could not rise to the spirit of their master stayed to welcome the Sabbath; but their greeting was mournful in tone and the old city sparkling with lights still waited upon the hillside.

Ninety years ago the Jewish quarter of Safed was destroyed by an earthquake. Since then a new quarter has grown up, harbouring those who make the law their meditation day and night. But life beats here as elsewhere, joy and sorrow take turn and turn about.

Safed, however, has shared in the great revival of Palestine. The traveler now approaches it along a modern highway which clambers up the mountain side from the deep valley of the Sea of Kinnereth, below the ocean level, until it overlooks the ranges of Upper Galilee. The last stopping-place on the route is by some wooden shanties at Rosh-Pinah. This is an outpost of the new Palestine whose history is not unmade. Then the road clings to the higher slopes of the mountain, skirts several deep chasms, and rising and falling as it takes the curves of the hills it at last enters the outskirts of Safed. Safed is white; it may be dirty—it depends how unfriendly is the observer's eye, but the newest buildings occupying the highest points of vantage are sure evidence of the Galilee which the Lord will rebuild, and being godly are clean. There is the school of the Alliance Israelite and the hospital and dispensary of the Hadassah Medical Organization. But above all in the traveler's estimation comes the "Achsanya" which means an inn, but which is managed like a pension of a Swiss resort rather than a khan in the Orient. Everything in the Achsanya is calculated to delight the housewife, and mine hostess is the quintessence of charm. Here the visitor can find that sweet repose which is necessary to appreciate the delights of Safed, beautiful in elevation as in historic memories.

Safed is a place for meditation and should be an inspiration for the rehabilitation of the spirit of religion in Eretz Israel. No land can be built up on economics, industry and social theories alone, and Palestine least of all can afford to trust itself to such a three-legged stool. People will come from the ends of the earth to re-live Jewish history in the places where it was made and those who build should have a care lest they destroy the possibility of these visions by allowing commerce to capture the beauties of Galilee.

THE GENERATIONS ARE PASSING

(Continued from Page 163)

friends, are not to be found in the Reform or any religious school. Many of the newcomers are building strong and enthusiastic conservative synagogues. But even these succumb to the forces which are crumbling the Jewries of yesterday. Their children's children, unless there is a terrific outbreak of American anti-Semitism, will fling aside their Jewish ties like cobwebs. A few of the newcomers may found and maintain orthodox Jewish institutions. In the metropolitan centers these may for the time being flourish. In the provinces, however, orthodoxy and conservatism are compelled to tread the thorny pathway of Reform. All alike are melted down in the fierce flames of the Crucible. Whether the newcomers in American Jewry can save it from perdition, only the future can tell.

Is Pessimism Justified?

Pessimism may be a discordant note in the symphony of hope so popular in American Jewry today. The Menorah movement, we hear, has brought forth new intellectual spokesmen; the Hillel Foundation is cementing religious, social and cultural solidarity among Jewish university students at a few strategic centers. But these are childrens' fingers in a crashing dyke. The first step towards the cure of a problem is to understand it. A second step is to divest ourselves of all illusions. To halt the flood of assimilation and absorption in prosperous American Jewry is a gigantic task. Are the Rabbis of early Reform days being honored by the continuance of their line in direct descent? And what of the great names in East European Jewish aristocracy? Where will their descendants be tomorrow?

We are building impressive shrines in this era of synagogue construction. Let the passerby enter them on an average Sabbath Eve. They are as cold and lifeless as a tomb. We are perfecting our charitable organizations on the model of big business. But question the average committee member and you will find him ignorant of elementary Jewish knowledge. We are establishing new social clubs, and hardening the crust which excludes the unwanted. But many a Jewish social club is a hotbed of Jewish anti-Semitism and Jewish self-hatred. The generations are passing in American Israel. Is our Golden Age in the past or in the future?

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GOD'S CHOSEN

by MAX ROBIN

PART TWO

Illustrated by Saul Raskin

WHEN the year of his sojourn with his father-in-law was over, Nutili, now a father, set out upon a novel career. He had made up his mind to travel. From village to village and from town to town he would go, and wherever a Jewish community thrived there he would stop and recommend himself: the grandson of Mayeril.

No better recommendation was needed. At once a responsible person took charge of the sage. The leading houses contended for the honor of playing host to him. People flocked to hear him pray. And the services over, many stood and waited long to be near Nutili, to shake his hand; while those who had come for spiritual guidance went away inspired, relieved. By a subtle process the money that was made found its way into Nutili's hands.

His labors, had he elected to stay at home, would have been less arduous; but Nutili preferred to travel. Traveling, he came in contact with many people; he saw new places, and his activities varied. Only God knew what the next day would bring. Nutili was happy, doubly happy and free.

Here was a Jew, an adventurer, roaming alone over a Christian land, with barely a knowledge of the language to ask his way about. How did he do it? Was he not afraid of the villagers, the dogs, and the night? Tales were told, in which he was made to outwit a village elder, sometimes a priest. Or, he would be assigned the role of mediator between Gentile and Jew. This thing or that thing was always happening to the son-in-law of Judge Birili.

There was one story about Nutili that had gained special favor. It was related about the wandering sage that he was thoroughly without the sense of direction. He never could remember a road, however frequently he had traversed it. He tried to remember it. Many times he had selected a landmark; but he would never recognize it. Trees and fields and fences: how was he to be guided by those, how was he to know which was which? For that a pagan instinct was needed, and he was a Jew. Nutili gave up with a shrug. And ever and anon he would find himself in grief on account of the unexplainable incapacity of his subconscious mind to retain impressions.

Now, one day, the story runs, as he was progressing hastily along the road leading from the town of his adoption to another, Nutili, feeling a weariness of limb, decided to rest.

"Plenty of time ahead," said he to himself.

But where was he to rest? In the woods? God forbid! He was afraid of their impenetrable depths. Usually he followed a straight course in the middle of the road, his gaze fixed on a point directly ahead. But his eye would sometimes wander aside; or, in spite of himself, he would be impelled to turn back his head. His recourse then was to take to his heels. He would be cheered by the first sign of human habitation—be it even an adventurous black hen straggling a verst away from its home.

Beset with the traditional problem of his race, Nutili selects a convenient bend in the road for his resting place. Ah, fine! No, not quite. His shoes—he had forgotten to take off his shoes!

Our lonely wanderer sits up with a start. He crosses his left leg over his right knee, pulls; places his right leg on top of his left knee, again pulls. The breeze races through his toes. No earthly pleasure, but divine ecstasy is this. He examines his shoes, a light kid leather footgear with protruding back straps mutely proclaiming his distinguished calling. Rather worn at the heel, and a fine dust had settled on top. Faithful boots, good Jewish boots. With fondness, with ceremony, and with a mysterious trepidation at his heart, their owner sets them, toe boxes pointing in a given direction, at his side. At last he is at rest.

The sky is clear, deep and clear. Nutili gazes, and as he gazes his heart grows light—lighter than a feather. He counts: one, two, three. The sky is coming down, down upon him. Nutili is happy, happy as a child. His senses swim. The strains of sacred songs are wafted to him afar. With the expression of a little dog lolling its tongue, Nutili smiles, and smiling, he sleeps.

Nutili sleeps. And on the road two men suddenly appear. Are they murderers, marauders? Pilgrims? Tramps? They couldn't be that, for they are Jews, the brothers Moishke and Shlaimke, and they hail from Nutili's home town. Jolly fellows, who would walk a mile and more out of their way to bring a bit of diversion for friends they have left behind who are languishing for it.

And they see: the son-in-law of Judge Birili asleep, and his shoes like sentinels at his side.

"Sh——" says Moishke.

"Sh——" says Shlaimke.

They advance cautiously to where Nutili sleeps. Happy man! His face is serene even in slumber. No doubt enjoying sweet dreams. With the dozen blond hairs on his chin pointing heavenward, he looks like a satyr.

Stealthily Moishke bends over the prostrate form. He gestures frantically to his brother, who with his laughter threatens to betray them both. Taking the shoes which the sage had placed on his right side, he transfers them carefully to the left, facing the direction in which he with

his brother is bound. Like all good shoes, these prove obedient to the will of man, though it is the hand and not the foot that guides them. Only, perhaps, if they could speak, they might protest their loyalty to their master, whom they had long served faithfully in a double capacity. Their task accomplished, the brothers hasten on their way to town.

Meanwhile Nutili awakes. Ah! He had sweated in the back, and he feels refreshed. If God would let fall a few drops of rain he would moisten his eyes and hands. The holy man raises himself.

And he sees; his shoes side by side, at attention, exactly as he had left them. Nutili laughs. Precious secret! He pulls on his shoes, and he marches on. Where the shoes pointed, there Nutili goes—choosing, as usual, the middle of the road.

He arrives in town—a strange town, that is not strange. People, their faces familiar, await him in the streets. They smile to him, they wave and greet him. Fully half the population has turned out to welcome the happy wanderer who, in his long cloak goes about, gazing at all things curiously, yet cheerfully. A flour-carrier stops him.

"Good-day, Reb Nutili! Warm day, this?"

Nutili agrees that the day is warm. Bewildered and himself amused, he turns from one street into another; and everywhere people know him, everywhere they are friendly and salute him with avidity.

Suddenly a house looms before him. The stairs, the windows, the roof—where, when had he seen it? Guided by habit, Nutili enters. And who should come out to meet him but Yente—his own wife Yente!

"Come in, Nutili," she says, "come in. You are at home, come in."

Nutili stands, blinks. He hesitates, ponders.

"Yente—where am I—Yente? Are you my wife Yente?"

* * *

Nutili traveled alone over a Christian land, and came home for Saturday. Home was Yente, still stately and fair. She received her husband with hidden joy.

Here he was at last in his own corner, with his wife, for whom he cherished a devotion second to the one that went to God. His devotion to God was the first that had been implanted in his soul; but having no desire to appropriate all of his love, God had caused an ardor to be instilled in the heart of man that was physical, as against the other that was spiritual.

And when he came home the pious young Jew embraced his wife around the waist and looked warmly into her eyes.

"How," he asked, "did you spend here the time without me?"

"I longed for you—so I live!"

He kissed Yente three times on the head, which the good woman had to lower for her husband.

The house was soon gay with song and laughter. Nutili told anecdotes, he lavished compliments on Yente. It was good to have one's husband back home, a husband like Nutili.

The charm which their home took on for the Friday night! The slanting rays of the sun were reluctant to go. Catching their golden glint, the lamp suspended from the ceiling lit up, and even the fly at the bottom seemed inspirited on this evening of evenings, enhancing the sanctity of the Sabbath.

They advance cautiously to where Nutili sleeps.

Yente was through with her labors before the sun set. In the bedroom her two daughters lay bathed and combed, wrapped in fresh linen. Two loaves of Sabbath bread graced a corner of the table. The young mistress walked with proud step into the room, bearing the silver candlesticks which she had inherited from her mother Gitili and that one in turn from her mother Chani Pessie, a woman famed for her charitable deeds.

Yente ranged the candlesticks behind the loaves of white bread, and Nutili, wearing his best frock, stationed himself at the other end of the table. Conscious of her importance in performing this sacred rite of the Sabbath, Yente lighted the candles. Three times she circled her arms about them, with the palms cupped over her eyes, she stood steeped in silent prayer. When she let down her hands the dancing candle flames illumined her face, serene with the faith of two-score centuries.

"A good-Sabbath!"

"A good-Sabbath—a good-year!" caught up Nutili.

A poor woman whose punctuality was not left unrewarded came to stay with the children. Nutili departed with his wife for the synagogue.

Their appearance in the street served as a signal for the belabored housewife to put aside broomstick and over-rake and quickly usher the Sabbath into the house. Late shopkeepers tendered them their greetings from afar, then turned their eyes after the happy pair. Some shook their heads sedately; while mothers in their hearts implored the One above for a son-in-law no better than Nutili.

In the synagogue Nutili was again the centre of attention, though here, too, one caught a disparaging note relating to the misadventures the sage was wont to run into on the road. Services over, a delegation of Jews, the elite of the town, accompanied him to his home. A person of humble origin would sometimes join, but people were people to Nutili, and the poor man would be embarrassed by the distinction which he was shown. Nutili would extend to him the honors of his table that evening, thereby earning himself a "mitzvoh." Indeed was Judge Birili proud of his son-in-law.

At last he was home. He rinsed his little hands, neatly rubbed off the water, wiped them. He took up a position at the table, lifted the cup to the height of his nose, and boldly recited "Kiddush." Yente watched, Yente listened. Words would not have expressed her happiness. Nutili had a pleasantry to offer; and how he laughed! He sat down to the Sabbath feast.

A feast it was! Praised be the Lord for giving Jews their Sabbath! And if the Lord is to be praised, if thanks are to be rendered, why not do it in a spirit of rejoicing, in an unrestrained outpouring of the heart's gladness?

But there isn't only gladness in the heart of the Jew. Never a song of exultation but it is enriched by a strain of lamentation that will fill the eyes with tears. Like one possessed sang Nutili. And the Christian night listened.

Yente cleared the table. Nutili was done with his songs. In the lamp the fly alone seemed to sustain the flickering flame. On the ceiling and walls huge shadows were sinking, rising. One by one the candles went out. Suddenly the house was plunged in darkness.

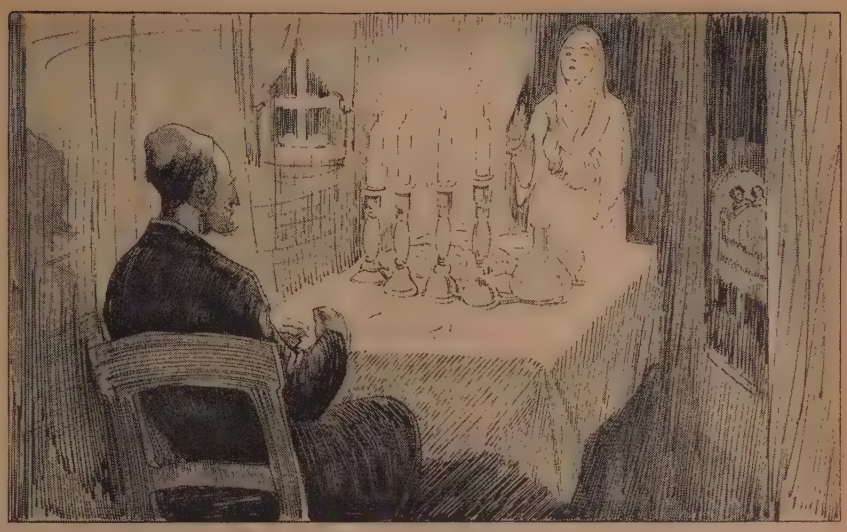
* * *

Yente prayed for a son, a "Kadish," who did not come as the years went.

She had named her eldest daughter after her mother Gitl. The second derived her name from the great Mayeril's wife, Pirl, who in her extreme piety had abstained from speaking on Saturday and observed Monday and Thursday as fast days. The youngest, Nutili's favorite, was, after deliberation and much consultation, called Mirl, in endearment for Mayeril, Nutili's most exalted ancester being thus provided with a namesake in his own line.

It was difficult for Yente to be as good a mother as she was a wife. She had known too little tenderness in her own childhood to lavish it upon her offspring. She was dutiful but cold with her daughters, who had inherited the poetic traits of their father. But what she was able to admire in him she found necessary to suppress in them. She took up the training of her daughters when they were still very young.

The duties of a girl were clear-cut and comprehensible. She might assist in the housekeeping, do her share of sewing and knitting. Occasionally she would be reminded to finish her gift to grandmother, and she would certainly need to be spurred to begin a new one for charity. As she grew older she occupied herself preparing her trousseau. The years went; but it was the future for which she lived, of which she dreamed—the golden future.



Yente lighted the candles.

Like their father, the two eldest girls cherished an irrepressible yearning for the open. But how could their mother expose them to the perils which were known to exist outside the house? Surely a girl's every step must be guarded.

The girls languished at home, their curiosity unabated. And they hankered for mischief—hankered to do wrong. It was wrong enough to step out into the forbidden world of sun and space and freedom. There were friends here, released from parental care, from whom something new could be learned. They would have to pay for their strange thrills later, but they were growing calloused to punishment.

Once Yente came upon the two older girls sitting in a corner of the house, displaying ribbons to one another. She stopped, unobserved.

The offense was here, the offenders still present. And she had had misgivings about these two.

"What is this? Where did you get these rags?"

On the floor lay the ribbons, red, green and golden—the delight of little girl's hearts. The culprits sat, with eyes like her own staring at their mother.

"Stand up and tell me where you got those ribbons."

Pirl began to cry, but not Gitl. She answered, hardly looking at her mother:

"We found them."

"Where did you find them?" She was gathering up the ribbons. "You didn't find this."

She had been addressing the older girl, who was developing a spiteful courage. It thrilled and awed her alternately.

"Sure we did." She had on previous occasions been prompted to act in defiance of her mother, but now she regretted this slip of her tongue.

A moment Yente hesitated, then she dragged the child across her knee. Hers was not the outburst excited by passion; it was punishment inflicted with precision, as dictated by justice.

For the first time the girl really hated her mother, hated her more because of her helplessness; and it was out of contempt for her that she did not cry.

Pirl had been taken away, also the ribbons. Alone the child sat, bitter, forlorn, planning vengeance on her mother.

Her mother did not make up with her that day, and she felt important. Much she needed her! She will know how to take care of herself. She will leave her home, and when she will come back she will pluck her mother's heart out. She was old and cruel with pride.

But from that day on she was looked upon as the black sheep in the house. And all that subsequently happened exalted her in her new position, reaffirmed in her the realization of her newborn consciousness.

For Yente real difficulties started on that day. The presence of a rebel is everywhere a menace, especially in the home.

(To be continued)

The Printed Page

SHALL THE TWAIN MEET?

The Soul of the East, by Marcus Ehrenpreis. (Viking Press.)

AFTER the recent avalanche of "travel" books, inanely written by school teachers, journalists, and would-be poets, one is inclined to back hastily away from additions thereto. But in "The Soul of the East," Marcus Ehrenpreis has not written a mere travel book. Although it takes us into Czecho-Slovakia, Italy, the Balkans, Egypt, and Palestine, it is a beautiful combination of his experiences and his philosophical reflections upon them.

Mr. Ehrenpreis, or should we say Rabbi Ehrenpreis (for he was Grand Rabbi of Bulgaria and later Sweden) has the happy facility of seeing both the surface of things and beneath the surface. The countries he visits, for instance, are more than collections of variously surfaced lands, with such-and-such traffic rules, or peculiar habits, or weird customs. All these things are integrated with history and boiled down philosophically into a semblance of meaning-in-life.

One-half of the book is devoted to Palestine. He worked with Theodor Herzl, founder of modern Zionism, but mixed with his religious and almost poetic ecstacy at examining the present day Holy Land is a rational appreciation lighted by cold facts.

"The Lord," he writes, "did not cause Israel to wander about the earth through the millenniums and survive tyranny and persecution that a fraction of eastern Jewry be restored to agriculture on the soil of their fathers. The still existent mission of Judaism . . . can be found only in the range of the spirit: that mission is not yet fulfilled."

But more absorbing is the latter part of the book, in which the author depicts his conception of the soul of the East—the spirit that spurns our Western breathless rush after materialistic trifles, and bathes itself in the peaceful contemplation of God as revealed through Nature. Ehrenpreis recommends a visit and study of the Orient as a means of absorbing more of this philosophy and combining it with our Western ideas to give them some significance, and perhaps a bit of peace to appetites sick unto death with the monotony of eating pottage.

EDWARD E. GRUSD.

LAUGH, CLOWNS, LAUGH

My Life Is in Your Hands, by Eddie Cantor, as told to David Freedman. (Harpers.)

EDDIE CANTOR admits freely, in David Freedman's words, that his life, at 36, is just beginning. From this it is reasonable to expect an additional few daughters to the five he already has and an additional million dollars to the million that 20 years in the show business has already brought him.

Eddie Cantor begins his "Life" two years before he was born, takes the reader with characteristic wit and humor through his typical sidewalks-of-New-York boyhood, childish pranks, early trials on the stage, love affair, successes, marriage, family life (daughter by daughter), and ends up in a golden glow of well-being, philanthropy, and plans for the future. The reader is introduced to dozens of stage celebrities and movie stars, allowed many intimate peeps backstage, and regaled with pictures which prove their truth. Through it all, Eddie Cantor, who is an actor and not a rabbi, manages to convey nevertheless that he is far closer to his Judaism than many persons in his audiences.

E. E. G.

* * *

THE TESTAMENT AS LITERATURE

The Literary Background of the New Testament, by George L. Hurst. (Macmillan.)

JEWISH writers have maintained for a long time the importance of knowing the background of the New Testament writers, and a few of them, such as Klausner, have contributed to our knowledge of it. The present book is a significant contribution to the same field by a minister of the Presbyterian Church in Canada.

He shows, not in generalities, but by hundreds of direct quotations, how the writers of the New Testament were educated in the Jewish literature of their day, the Old Testament, apocrypha and apocalypses, and the beginnings of Midrash and Mishnah. Their literary forms were all taken from these sources, except the Epistles, which were adapted from the Greek. In other words, the early Christians were Jews.

LEE J. LEVINGER.

BOOKS IN BRIEF

Marketing: A Farmer's Problem, by Benjamin F. Goldstein (Macmillan), has been hailed by economics critics as the best solution yet offered of the problems of marketing agricultural products.

A new book, rich in the discussions of problems vital to the life of Judaism in particular and of religion in general in the present generation has just been published. It is the **38th Volume Yearbook of the Central Conference of American Rabbis.**

The Iskor Press has issued a new **In Memoriam** book that is at once useful and dignified. A complete Yahrzeit calendar is made up for individual subscribers, and the booklet contains all prayers, in Hebrew and English, for mourners.

Rabbi Abba Hillel Silver, the silver-tongued orator of the Cleveland Temple, traces Jewish history from earliest times down to the present year to illustrate that democracy has always been one of its bulwarks, in a booklet containing two of his sermons, **The Democratic Impulse in Jewish History** (Bloch).

Judaism's part in the championship of justice, and the influence this part has had in the reconstruction by modern society of its life, is the thesis of a long essay, **Justice and Judaism,** by Maxwell Silver (Bloch).

Scientific historical research has furnished Jacob Singer, author of **Taboo in the Hebrew Scriptures** (Open Court Publishing Co), with much interesting material concerning Hebrew taboos throughout history—taboos on food, drink, sex, persons, places, things—and the evolution and significance of biblical taboos.

Festschrift, published on the 25th anniversary of Einstracht Lodge, I. O. B. B., Vienna, is a very interesting account of the history and progress of that organization. The preface was written by Dr. Edmund Kohn, President of the Austrian Grand Lodge; subsequent chapters, describing its cultural and philanthropic activities, were written by various members. The book, numbering 142 pages, is very attractive and contains many excellent photographs of the institutions sponsored and supported by Eintracht Lodge.

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Executive Committee Meets

THE Executive Committee of the B'nai B'rith met in Cincinnati January 13.

The following were present: President Alfred M. Cohen; Lucius L. Solomons, First Vice President and member from the Fourth District; Archibald A. Marx, Second Vice President and member from the Second District; Jacob Singer, Treasurer and member from the Third District; Joseph Ullman, member from the First District; Isadore Feibleman, President of the Second District; Sidney G. Kusworm, member from the Second District; I. W. Jacobs, President of the Third District; Joseph A. Wilner, President of the Fifth District; Henry A. Alexander, member from the Fifth District; Gottfried D. Bernstein, President of the Sixth District; Henry Monsky, member from the Sixth District; and Dr. Boris D. Bogen, Secretary. By invitation, Sigmund Livingston, Chairman of the Anti-Defamation League; Maurice D. Rosenberg, Washington, D. C., representative; Dr. David Yellin, President of District Grand Lodge No. 14; and Richard E. Gutstadt, Secretary of District Grand Lodge No. 4. Brothers Maurice Bloch, Edgar F. Magnin, and Charles Jacobson offered excuses for non-attendance.

Brief mention of matters dealt with follows:

The President announced with sorrow the death of Charles Hartman, member representing District 1. His District named Joseph H. Ullman as his successor.

Convention in Cincinnati

The Constitution Grand Lodge Convention, it was decided, will be held in Cincinnati beginning Sunday, April 27, 1930.

Appropriations for 1929 aggregated $288,800. This includes the sum of $178,000 to be covered by Wider Scope Committee efforts for extra budgetary activities.

The Secretary's report showed that 15 new lodges, five of them in foreign countries, have been established during the year.

A questionnaire sent out by the Secretary to the Lodges revealed the deep interest of the membership in general in intellectual and fraternal activities. The questions asked information on the type of lectures given at meetings, debates held, how B'nai B'rith Day and other special occasions were observed with details as to speakers and subjects, whether Jewish music was a feature of concerts, the specific nature of social gatherings and dramatic performances, what receptions were held for confirmants or bar mitzvah boys whose fathers were members of the Order, and invited suggestions for lodge activities. Answers showed that Lodge members during the past year have been hearing lectures on Jewish culture, the history of Judaism, Lodge hospital work, Palestine war orphans, Jewish traditions, ceremonials, and education, and many other interesting subjects.

Held 947 Open Meetings

The Secretary's report further revealed that 206 American lodges had held 947 open meetings during the year with an average attendance of 200 at each meeting. These 189,400 persons heard varied educational programs, constituting a national network of intellectual and educational activity. Further educational programs are in progress. A traveling art exhibit, with an explanatory catalogue, as well as Victrola records of Jewish music, are now circuiting the lodges. Special occasions, such as the birthdays of Gotthold Ephraim Lessing and Moses Mendelssohn, are to be appropriately observed with educational programs.

The extension of the Wider Scope campaign into territories not yet covered was approved and endorsed.

The Secretary's report on the foreign District Grand Lodges showed that they have formed an Actions Committee for the purpose of promoting greater harmony and unity. D. G. L. No. 8, Germany, comprises 89 lodges with a total membership of 14,742; D. G. L. No. 9, Roumania, 17 lodges, membership, 1750; D. G. L. No. 10, Czecho-Slovakia, 14 lodges, membership, 1679; D. G. L. No. 11, Turkey (no official report); D. G. L. No. 12, Austria, six lodges, membership, 815; D. G. L. No. 13, Poland, 10 lodges, membership, 904; D. G. L. No. 14, Palestine (no official report); D. G. L. No. 15, England, nine lodges, membership, 551.

Brother David Yellin, Principal of the Hebrew Teachers' College in Jerusalem, gave an oral report of the conditions in Palestine today. His request for an appropriation for the completion and equipment of his school was granted, $5000 being appropriated for that purpose.

Reports on Hillel Foundations

A discussion of the Aleph Zadik Aleph resulted in an appropriation of $11,946 for that organization for the year 1929. The Secretary then reported the establishment of a B'nai B'rith Hillel Foundation at the University of West Virginia, and the engagement of a director for a Hillel Foundation soon to be opened at Cornell University. Consideration will be given the establishment of a Hillel Foundation at the University of Georgia.

Archibald A. Marx reported on the work of the Mexican Bureau and announced that a Loan Society is to be incorporated. Stock amounting to 17,000 Mexican pesos has been subscribed by local Jews. The B'nai B'rith Committee is working jointly with the Emergency Refugee Committee, which has appropriated $50,000 for that purpose.

The best way for the Order to help needy Jewish families in Tia Juana, Mexico, the Committee decided, would be to assist them in removing to other sections of Mexico where they may gain respectable livelihoods, rather than divert money from other uses in Mexico from the Mexican program to answer their specific needs in Tia Juana.

The executors of the will of Samuel Cohen of St. Paul, Minn., advised that Mr. Cohen had bequeathed $5,000 to B'nai B'rith, to be invested, with interest to accumulate for 100 years.

The work of stimulating good will between Jews and non-Jews, promoted by the Committee on Good Will of the Federal Council of the Churches of Christ in America, was approved, and it was decided to continue to cooperate with that organization.

Mr. Sigmund Livingston presented a report of the activities of the Anti-Defamation League emphasizing the constructive policy of the organization. Seventy lectures were arranged in the various Kiwanis, Rotary and other luncheon clubs in smaller communities.

Adolf Kraus Resolution

The following memorial to Adolf Kraus, late President of the Order, was presented:

"Seest thou a diligent man; he shall stand before Kings.

"The Independent Order of B'nai B'rith mourns the loss of him who for 20 years it delighted to recognize as its great chieftain.

ADOLF KRAUS

was elected President of the Order at its Quinquennial Convention held in 1905. Thereafter with complete unanimity the delegates of three Conventions held at intervals of five years, reaffirmed their confidence in him, and thus he rounded out 20 years of service in the highest office within the gift of his fellow members. No one who heard the words as they fell from the lips of the grand old man will ever forget how he told the Convention at Atlantic City in 1925 that the time had come for him to lay down the scepter. His form, once large and vigorous, now sparse and frail, betokened age and physical decline, but the keenness of his fine mind was untouched in his unforgettable address of withdrawal. He said, 'I am 75 years old and the tomorrows may not be many. When I look back, 75 years seem but a single span. When I look forward to the next five years, it seems, at my time of life, like a century. My family asks me to withdraw my name. I owe a duty to you. I owe a greater duty to that beautiful soul who has been my helpmate for so many years. I have decided, therefore, not to permit my name to be placed in nomination. I shall continue to work as long as my strength will permit for the welfare of the Order.'

"The President was entitled to the relief he asked. There was none willing to deny it. Under the Constitution of the Order he became a life member of the Executive Committee, and as such he served faithfully and efficiently until the very end of his life. Peacefully he passed away, surrounded by his companion for more than 50 years, and his sons and daughter.

"The career of Adolf Kraus was a romance in real life. At 15 he emigrated from an humble home in Bohemia to the United States. He was without family influence. He had no financial means. He did not even know a trade. With these handicaps —rather shall they not be called spurs?—he rose to an exalted place in the civic, religious, and philanthropic life of his city, his state, his adopted country and the world. The poor immigrant boy became rich in good deeds, in the esteem of his fellowmen, and in distinguished positions. He loved America with a deep and abiding love. He requited her favors to him and such as he was, with the very best of the great ability he possessed. Unquestionably he was a man of powerful mind—self-trained, robust, and singularly clear. He clung to the faith of his fathers. He was a Jew in every fiber of his being. For a quarter of a century he was the lay head of one of the leading Temples of his city. His obsequies were held within its sacred precincts, and just as though he had so ordered, his mortal remains went hence to their final resting place. Many honors and responsibilities were his. The crown of them all was the Presidency of the International Order of B'nai B'rith. The office came to him in the zenith of his life. His mental and physical endowments were then at their very best. He embraced his new position with characteristic enthusiasm. Whenever the duties of the Presidency needed the time that otherwise would have been devoted to his private interests, without regard for the sacrifice involved, he served the Order.

"In the 20 years of his leadership, the B'nai B'rith grew in membership, usefulness, and influence. In many respects its purposes were newly interpreted. He helped fashion all its undertakings.

"Voluntarily he visited very many of the European lodges and through love engendered by contact with him the fraternal bond uniting our brethren on both sides of the ocean was strengthened.

"On the honor roll of the B'nai B'rith the name of Adolf Kraus will always occupy a high place. He served long and well. His memory will be forever enshrined in the hearts of his grateful brethren.

"Life's race well run,
Life's work well done,
Life's victory won,
Now cometh rest."

It was resolved, that the foregoing tribute to the memory of former President Kraus be entered on the minutes and that an engrossed copy be sent to Mrs. Kraus.

A committee was appointed to draft a memorial for Charles Hartman, late lamented member from District No. 1.

It was midnight when the Committee adjourned.

NEW CLEVELAND JEWISH ORPHAN HOME SEEKS

COTTAGE MOTHERS

The Jewish Orphan Home of Cleveland is seeking a number of cottage mothers for its new cottage home which is scheduled to open early in the summer of 1929.

Cottage mothers will be required to manage a household of 25 children and direct the affairs of the household in an orderly and economic manner. Responsibility is similar to that of motherhood in a large family, including all of the ordinary duties of such a family with the additional responsibility suggested by the problem of the child coming from a broken home.

The work of the cottage in a routine way will be done by the children. Food will be prepared by a cook, and the mending of clothes by seamstresses. The cottage mothers' service will be largely that of supervision and management.

Applicants should have a record of good health and should be, preferably, over thirty years of age, and should show evidence of maturity and intelligence necessary to understand the work and its purposes, preliminary to training and guidance. Experience in institution work is not necessary.

Details not mentioned here may be obtained by writing directly to the superintendent at 5000 Woodland avenue, Cleveland, Ohio. **All interested are requested to communicate at once.** In writing please submit three names of reference as to character.

News of the Lodges

IN 1882, Amos Lodge, Boston, elected Levy Herman treasurer. Since then he has been re-elected every single year down to the present time, and so holds the record of having been treasurer for 47 years. The Brothers have all promised to continue him in office for the next three years, so that he can round out 50 years of this service.

Levy Herman

Brother Herman, at the age of 86, is now one of the live wires of the lodge. He was born in Austria, came to Boston in 1869, and retired from the business world when he was 60. For the last 20 years he has been very active in Jewish charity and lodge work. Up to 1929 he had attended 44 conventions of District No. 1.

* * *

ABOUT 60 new members were initiated into Austin Lodge No. 1100, Chicago, amid beautiful ceremonies. Hiram D. Frankel of District Grand Lodge No. 6 was Master of Ceremonies. About 400 attended.

The degree team of Ramah Lodge performed the initiation. Louis Behr, former President of the Wisconsin State University B'nai B'rith Hillel Foundation, then spoke on "B'nai B'rith Hillel Foundations," and a brief address was made by Rabbi Louis J. Lehrfield.

The Women's Auxiliary, consisting of 45 members, was initiated by Joseph M. Rosenstein. Mrs. B. C. Bolotin, newly-elected President, made a speech.

* * *

ONE of the most successful get-togethers ever staged by B'nai B'rith in Chicago was the rally dinner at the Covenant Club in January, when the 13 Chicago lodges assembled to climax a membership drive. More than 1,200 persons were present.

The presence of George Jessel, noted actor, among the invited guests, served to stimulate enthusiasm. Judge Irvin Stalmaster, former member of the Supreme Court of Nebraska, was the principal speaker. In addition, talks were given by Hon. Henry Horner, the toastmaster; Ulysses S. Schwartz; Louis Behr, former President of the Wisconsin B'nai B'rith Hillel Foundation, and George Jessel.

* * *

WITH the lamented passing of Charles Hartman, member of the Executive Committee from District Grand Lodge No. 1, a successor was found in Joseph H. Ullman of New Haven, Conn. Mr. Ullman, who has been active in communal and civic affairs in his city for many years, was one of Mr. Hartman's closest friends. He attended the Executive Committee meeting in Cincinnati January 13-14.

Mr. Ullman was born in New Haven December 17, 1867, and was initiated into Horeb Lodge No. 25 when he was 24 years old. He served as Vice President in 1897 and President in 1898-99, and 1900, and again in 1925. In 1907 he was elected to the general committee of his district, and four years later became President of District No. 1.

* * *

A PUBLIC initiation of a large class of candidates to Ramah Lodge No. 33, Chicago, was held recently. Installation of officers was held at the same meeting.

Ramah Lodge has announced that it will publish a handsome souvenir year book in the near future. The name and address of every member in good standing will appear therein.

* * *

ACTIVITIES of Gilead Lodge No. 41, Milwaukee, Wis., during 1928, according to the annual report of the secretary, M. M. Wolfstone, were numerous. They included the presentation of a placque to the Wisconsin B'nai B'rith Hillel Foundation in commemoration of the late Rabbi Frankel of the Illinois Foundation; a dinner celebrating the 65th aniversary of the lodge; the reception of the international convention of A. Z. A.; sponsorship of two debates; memorial services; 20 lodge meetings with an average of 100 members present, and several important lectures by noted speakers.

LOUIS MARSHALL was the principal speaker at one of the most enthusiastic conventions District No. 5 has had in recent years. Mr. Marshall spoke on "Present-Day Jewish Problems," and non-Jews, B'nai B'rith, and Jews not in the Order turned out to hear him. Joseph Fromberg, Charleston, S. C., was elected President of the District; William A. Goodhart, Baltimore, First Vice President, and Nathan Salzman, Atlanta, Ga., Second Vice President. The next session of the District will be held at Baltimore, Md.

* * *

THE highest philanthropic post in the city of Omaha, Neb., has been given to one of its most prominent Jews and B'nai B'rith—Henry Monsky, Chairman of the B'nai B'rith Wider Scope Committee, and a member of the Executive Committee. He has been named Chairman of the Omaha Community Chest.

* * *

ONE of the outstanding events in the long history of Manhattan-Washington Lodge will be the celebration of its 75th anniversary. The celebration will be in the form of a dinner-dance at the Hotel Pennsylvania in New York on the eve of Washington's birthday.

* * *

A LARGE circle of relatives and friends are mourning the untimely death of Mrs. Rose Bernstein, wife of Joseph W. Bernstein, Salem, Mass., at the age of 43. Mrs. Bernstein, besides having been secretary of the Salem B'nai B'rith Auxiliary for some time, was also secretary of the Salem Hebrew Ladies' Aid Society, an active member of the local Hadassah, and she was interested in many other charitable causes.

* * *

LEOPOLD STERN, of Manhattan Lodge, died at his New York home at the age of 80. Mr. Stern had been prominent in many religious and philanthropic enterprises. He took an active part in public affairs and was three times a Republican presidential elector.

* * *

B'NAI B'RITH Lodge No. 1107 has been installed at Oshkosh, Wis. Fifty-five members were initiated by Green Bay Lodge No. 618. Isadore M. Block is President of the new lodge and Jay Wallens, Vice President.

ARMAND WYLE, who for six months was superintendent of the B'nai B'rith Orphanage near Erie, Pa., has been made superintendent of the Hebrew Orphans' Home in Atlanta, Ga. Before Mr. Wyle became superintendent of the B'nai B'rith Orphanage he had been superintendent of the Genesee Home, Rochester, N. Y., and he left the B'nai B'rith Orphanage to return to the Genesee Home, where he remained until the recent summons from Atlanta.

* * *

DISTRICT No. 1 is now facing an era of great activity. This is evidenced by the fact that at the meeting of the General Committee a special committee was appointed to co-operate with the Metropolitan Conference in the formation of a Holding Corporation to buy the premises at 148 W. 85th St., New York, renovate them, and make them suitable for a B'nai B'rith clubhouse.

* * *

JOSEPH ULLMAN, successor to Charles Hartman as a member of the Executive Committee from District No. 1, pays the following tribute to his departed friend:

"Charles Hartman—in person—is no longer here to lead us. But the ideals for which he labored, the services that he rendered, and the principles for which he stood, point the way to us whom he left. The finest tribute we can pay to his memory is to carry on in the spirit of his life's work—using his exemplary conduct as a guide."

* * *

IN honor of Samuel I. Sievers, Vice President of District No. 2, a class of 200 new members of Missouri Lodge No. 22 was initiated last month and formally named the "Samuel I. Sievers Class." In testimony of the esteem and affection in which Mr. Sievers is held, the lodge and his friends presented him with a beautiful gold watch and band.

* * *

A GLOWING tribute to the B'nai B'rith has been paid by a writer in the Jewish press. In a story headed "The B'nai B'rith as a Judaising Agency," the writer, Eliezer Berne, lauds the Order for standing four-square for Jewish tradition and idealism against the "rising tide of ignorance and indifference on the part of Jewish youth to Judaism."

"Most effective in creating an opening wedge for the renewal of Jewish interest has been a series of public forums arranged by the lodges associated with the Order, to which lecturers of distinction and authority have been invited," says the writer, adding that in the establishment of Hillel Foundations and of Aleph Zadik Aleph the Order has achieved a most noteworthy accomplishment.

* * *

IN many communities the B'nai B'rith lodges are active in promoting Jewish Community Centers. Jews of Passaic, N. J., are trying to establish a Center, and the local B'nai B'rith lodge there intends to see that they get it. The latest town to receive similar attention is Rock Island, Illinois, where the local lodge has called together representatives of all Jewish organizations for that purpose.

* * *

RELATIVES of Brother Jacob Olswang, Seattle Lodge, have offered $250 reward for information leading to his whereabouts. He disappeared mysteriously from his home July 15.

* * *

JEWISH education in Denver promises to boom under the guidance of the B'nai B'rith Lodge there. An elaborate program is being planned by the Committee on Jewish Education, which will co-operate with all Jewish Agencies of the city to extend the educational facilities of the community so as to reach all.

* * *

ALL new members acquired by the Indianapolis Lodge as a result of a short but intensive membership drive will constitute a class to be named after Isadore Feibleman, President of District Grand Lodge No. 2. Prizes were awarded to teams as well as to the individual who brought in the largest number of candidates.

* * *

JEWISH history is to be studied once more by B'nai B'rith members in Huntington, W. V. The educational committee has announced that the class in this study, inactive for some time, will be resumed and will meet every Sunday morning at the Temple. Rabbi Abraham Feinstein will be the instructor.

* * *

A GOLD MEDAL was presented by Judah P. Benjamin Lodge, Daytona Beach, Fla., to Marian Schildmier, 14, for winning an essay contest staged by the Lodge among Temple Israel Sunday School children. The contest was on the life of Judah Philip Benjamin, a Jewish lawyer of New Orleans. Judah P. Benjamin Lodge is now formulating plans for another essay contest for high school seniors in the local schools.

Aleph Zadik Aleph

"MORE money is being spent on the social program than on any past convention or finals."

Thus does the convention committee which is preparing for the Fifth International A. Z. A. Tournament at Memphis, February 22, 23 and 24 hint darkly at their plans for entertainment. Incidentally, Memphis chapter, even though it will play host, does not hesitate to announce quite brazenly that it intends to carry off the "Best Chapter Placque."

* * *

NATIONAL A. Z. A. Day was celebrated with appropriate ceremonies by the ten chapters of Chicago, in the Oriental Hall of the Capitol Building. Chapters all over the country held similar observances.

* * *

HILLEL NOTES

AN audience at the University of Wisconsin, after listening to a debate between the Wisconsin and Ohio State Hillel debating teams on the question, "Resolved, that prejudice against the Jew in the United States is inevitable," decided it is not inevitable at all. That's what the Wisconsin debaters said, too. There were no appointed judges to decide, but the applause of the audience made plain what its decision was.

* * *

FIVE subjects will be given at the Illinois Foundation during the spring semester each of which will count as credit toward graduation. They are Ancient History of Judaism; Medieval History of Judaism; Judaism and the Modern Mind; Social Ideals of the Bible, and Classical Interpretation of Judaism.

* * *

TWO MEMBERS of one of the most famous theatrical groups in the world presented an unusual program before a capacity house on the University of Michigan campus under the auspices of the Hillel Foundation there. They were Chaille Grober and Benjamin Zemach, of the Habima Players, Moscow. Jewish folk songs, dancing, and pantomime were included in their act. They are touring the principal cities of the United States.

* * *

ADOLF KRAUS Lodge of Chicago will hold a patriotic meeting February 20th, at the State-Lake Building. An illustrated lecture on Lincoln and Washington will be given by A. A. Freedlander, the noted journalist and lecturer.

Across the Seas

THE Krakow lodge has followed the lead taken by so many individual lodges and is now issuing a periodical. The first number has recently come off the press and is a very interesting document. The title is "Zeitschrift B'nai B'rith." The editorship has been given to Brother Dr. Ignatz Schwarzbart of Krakow.

* * *

THE guidance of the Actions Committee of non-American Grand Lodges, hitherto vested in the Czecho-Slovakian Grand Lodge, has been transferred to Berlin, it was decided when the Committee met in Prague recently.

* * *

TWENTY-FIFTH anniversaries bring silver presents, and now the President of Unity Lodge, Vienna, wields a brand new gavel of that metal. It was presented to the Lodge on its 25th anniversary by the Ladies' Auxiliary. The occasion did not otherwise go uncelebrated. A festive session of the Lodge was held, and attended by former Grand Presidents and delegates. A lively program of speeches, music, and congratulations rounded out an enjoyable evening.

* * *

THE Working Union met in Prague in December for a very enjoyable session. The three lodges of Prague met in their own home, where they heard an address by Brother Dr. Steinherz, of the University faculty. After the session a reception was held for the brethren and their families in the Representation House, with important artists on the musical program.

* * *

PLANS for creating new lodges in England and Ireland were discussed at a recent meeting of the District Grand Lodge of Great Britain and Ireland. Mrs. Alex J. Cohen consented to address a meeting in Edinburgh with a view to the formation of a Women's Lodge in that town. Brothers H. Morris and H. M. Simans reported that they had attended a specially convened meeting in Sheffield and they hoped a lodge would be established in that city.

* * *

THE Lodge of Krakow, Poland, is enthusiastically pushing a plan for exchange speakers among the Lodges of the District. They have already asked the individual lodges for a list of suitable persons for such purposes.

The Krakow Lodge intends to urge all the lodges in the District to take part in an excursion to Palestine in the Spring—an idea instigated by the Grand Lodge of Vienna.

* * *

"WHERE The Anglo-Jewish Community Fails the Jewish Student" was the name of a symposium held in London under the auspices of the First Lodge of England at the request of the Inter-University Jewish Federation and the University of London Jewish Students' Union. The following papers were read: "The relation between the Jewish communities and Jewish students at home and abroad—a comparison"; "The Jewish student and communal institutions"; "The Jewish student: his difficulties and his needs in education."

* * *

B'NAI B'RITH now circles the globe. In far-away China, on the other side of the world, Shanghai Lodge No. 1102 has been installed. Initiation of the charter members took place in the American Masonic Temple, and was followed by a banquet and dance. G. E. Sokolsky was elected President pro tem, and I. Covitt, Secretary pro tem.

* * *

ONE Jew in every 760 in America is a Ben B'rith, while one in every 350 in England belongs to the Order, it was pointed out in the presidential address of Brother Arthur Blok of the First Lodge of England. Germany is the best organized of any, however, with one German Jew in every 38 a member of B'nai B'rith. Brother Blok pleaded for the induction of the younger generation into the Order as soon as they come of age. Brother Blok said that while quality, not quantity, was the aim of the Lodge, nevertheless he thought the London membership disproportionately low, in view of the fact that only 331 Jews of the 300,000 in the city are members.

* * *

THE introductory lecture of a series organized by the First Lodge of London was delivered to a large gathering at the Hebrew College by Mr. Elkan N. Adler, M. A. His topic was "Jewish Travelers." In the evening a dinner in honor of Mr. Adler was given at the Lodge, with Brother J. M. Samuel presiding.

He said the greatest need for the Lodge in the future is the fruition of some of the plans already under way rather than new worlds to conquer. The "communal home" and the production of a really effective contribution to the need for workers in social causes in London he named as the most important works now to be accomplished.

* * *

NEW Members to the Grand Lodge of Germany were installed at the 23rd annual meeting. After the Grand President gave his address, opinions on it were freely voiced by those present. Elections were held of committees and Grand Lodge officers, and reports of standing committees heard. All members appeared in evening clothes at the Sunday afternoon meeting which preceded the banquet.

* * *

THE Salonica lodge announces the election of Bro. David Matalon of the Greek Parliament. The people of Salonica could not have chosen a better man, for Bro. Matalon is one of those who are continually devoting themselves to the affairs of the community. He knows and understands the needs of the people, and in addition has the benefit of experience, having once before served in Parliament.

* * *

THE Prime Minister and Secretary of State of Great Britain are in receipt of a resolution by the First Lodge of England, deploring the Wailing Wall incident in Jerusalem, when Arab agitators dispersed praying Jews last Yon Kippur because they placed a portable partition on the sidewalk to separate the men from the women. The resolution hoped that His Majesty's government would allow the Jews hereafter to "worship without interruption or molestation."

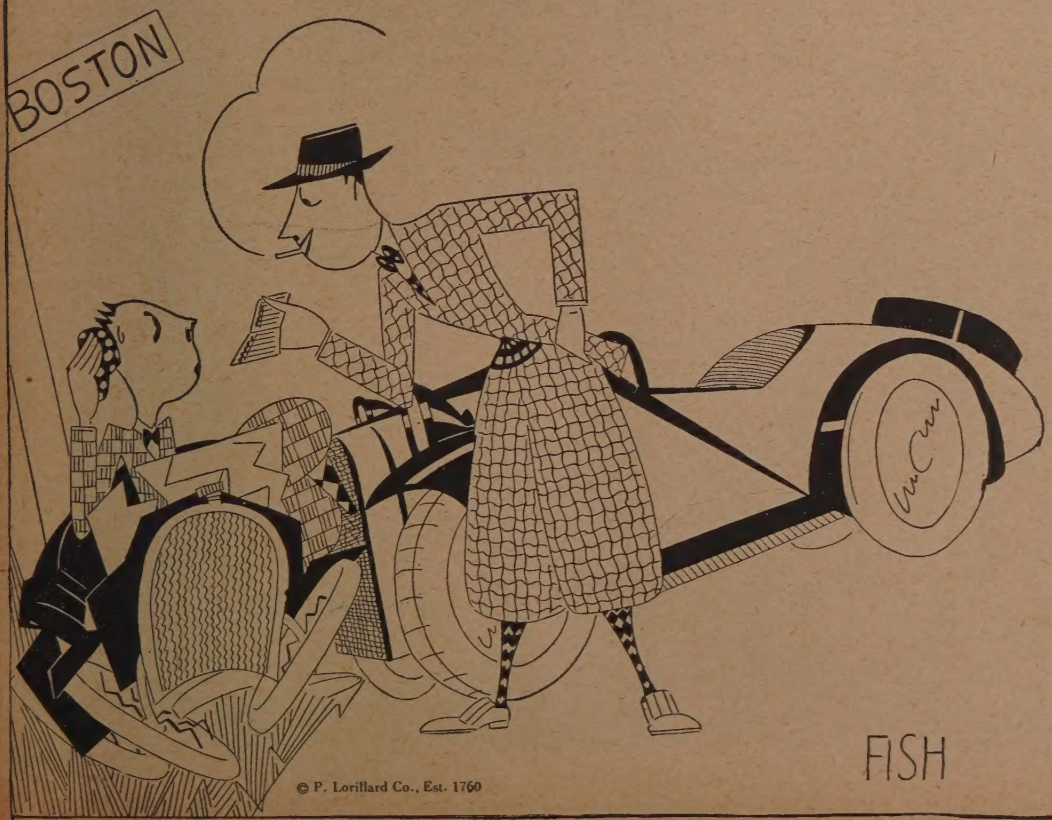
* * *

AN innovation has been established by the First Lodge of England. Wishing to identify itself with the numerous Jewish causes worthy of its aid, but not having the resources to do so without drawing on its reserve fund—the Lodge has established a Special Purposes Fund. Voluntary contributions of members will constitute this fund, which will not be shown in the annual accounts, and amounts of individual contributions will not be disclosed outside the Council Executive.

Embarrassing Moments

When you run down a friend . . .
don't explain . . . don't apologize
. . . *be nonchalant* . . . light a
MURAD . . . and offer him
one too.

They taste just like
they did 20 years ago



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And How!

A MAN and his wife quarreled so consistently that finally they decided to ask the Rabbi to arbitrate.

"Why do you quarrel?" asked the arbitrator.

"Because he's always doing something to annoy me," answered the wife, while the husband replied, "She's always cursing me."

"Well," said the Rabbi to the wife, "the next time he annoys you, instead of saying, '100 curses on you,' say '100 blessings on you!' "

Harmony reigned between husband and wife thereafter, but it wasn't long before the woman was again annoyed.

"One hundred blessings on you!" she cried, *"but you know what I mean!"*

* * *

A Fair Exchange

TO ILLUSTRATE the Jew's ability to adapt himself to the customs and ideas of any nation, Lewis Browne, the dynamic author of "That Man, Heine," tells the following story:

Two French Jews, Simon and Morris, migrated to Berlin, soon after the war. Owing to Germany's resentment at all things French at that time, the friends could not obtain employment. Morris decided to go back to his people in Paris. Simon resolved to stay in Berlin and conquer the city alone. He borrowed a hundred *thaler* from Morris.

The friends saw and heard nothing of each other for ten years. Then Morris, who held a small clerkship in a store in Paris, was sent to Berlin on business. He looked up his friend Simon, who had prospered.

"Why, Simon!" cried the astonished Morris, "how rich you look."

"I am as rich as I look, too," boasted the prosperous man.

"Well, then," asked Morris, bewildered, "why have you not paid me back my hundred *thaler?*"

"Your hundred *thaler?*" thundered Simon. "First give us back Alsace-Lorraine!"

* * *

Old, But Always Good

A JEWISH clerk asked his employer for a raise in salary.

"Why do you want a raise?" asked the boss. "Look; there are 365 days in a year. You work eight hours a day; that is 122 days. There are 52 Sundays in a year; you get them off. That leaves you 70 days. There are 14 national and Jewish holidays, which leaves you 54 working days. You take an hour off for lunch every day, which amounts to 14 days in a year, leaving 40. You get Saturday afternoons off, which totals 26 days, leaving you 14 working days. I give you two weeks' vacation every year. Say, when do you work, anyway? And he wants a raise!"

* * *

Tough Luck

IKEY was a close-fisted person, but one day, inexplicably, he bought two five-cent tickets at a raffle, and won a $1500 car. A friend rushed up to his home to congratulate him, and found him looking as miserable as could be.

"Why, man, what's the matter with you?"

"It's that second ticket," answered Ikey, glumly. "Why I ever bought it I can't imagine."

* * *

Doctor, Cure Thyself

MR. KAHN came to his doctor during his stay in Karlsbad.

"Well," said the doctor, "your condition is very much improved. I have listened to your heart, and it is much better."

"But," interrupted Mr. Kahn, "my feet are swollen; how do you account for that?"

"Oh, the fact that your feet are swollen doesn't worry me in the least," answered the doctor, deprecatingly.

"Well," said Mr. Kahn, "if you had the swollen feet, I wouldn't worry, either."

* * *

Just Curious, Maybe

"CAN you please tell me where the macaroni factory is?" asked Jake, a stranger in town.

"I really don't know," answered the resident. So Jake walked away. But he had gone only a few steps when the resident rushed after him, demanding, "Did you say macaroni or spaghetti factory?"

"Spaghetti factory," replied Jake, hopefully.

"Well, I'm sorry," said the resident, turning to go, "but I don't know where that is, either."

MANY years ago, a young man responding to the name of Shelley, hinted darkly that no matter how cold and blustery and gloomy the winter grows, the lilacs of spring are lurking somewhere under the snow. This is a comfortable thought in the dark and dreary month of February. The analogy which immediately suggests itself to an editor, of course, is that though good jokes are few and far between at this time, spring is coming and with it an avalanche of side-splitting contributions. And, to paraphrase still further a famous line, we promise that if accepted jokes come, can good books be far behind? For it is the policy of this magazine to give a book to each person whose joke is printed on this page. Winners this month are: Mrs. Boris Brutskus, Berlin; Miss B. Radom, 2014 N. Berendo St., Hollywood, Cal.; Elizabeth W. Smith, 1314 Broadway, Ann Arbor, Mich.; Mrs. Rebecca Cohen, 1437 Third St., Santa Monica, Cal.

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